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THE 11<sup>TH</sup> CONFERENCE OF THE BOARD OF MINISTERS  
MINNEAPOLIS, MINN. MAY 31, 1914

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THE ELEVENTH CONFERENCE AT MINNEAPOLIS, 1914

PROCEEDINGS AND PAPERS

OF

# The Eleventh Conference

OF

EVANGELICAL LUTHERAN

# Deaconess Motherhouses

IN THE

United States.



MINNEAPOLIS, MINN.,

May 20 to 22, 1914.



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## PROCEEDINGS.

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The Eleventh Conference of Lutheran Deaconess Motherhouses in the United States was held in the Norwegian Lutheran Deaconess Institute, Minneapolis, Minn., May 20 to 22, 1914. On the preceding evening the members of the Conference joined the Motherhouse congregation at a consecration service, two Sisters of the entertaining Motherhouse being consecrated to the office of the diaconate.

### FIRST SESSION.

#### Wednesday Morning.

After devotional services led by Rev. M. Rufsvold, Rector of the Deaconess Institute of Minneapolis, and a cordial welcome to the Conference, the President, Rev. E. F. Bachmann, formally opened the convention for the transaction of business.

The roll was called, showing the following Motherhouses represented:

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, represented by Rev. E. F. Bachmann; Deaconess Julie Mergner, and Rev. Geo. Sandt, D. D., member of the Board.
2. *Lutheran Deaconess Motherhouse, Milwaukee, Wis.*, represented by Rev. Herm. L. Fritschel.
3. *Immanuel Deaconess Institute, Omaha, Neb.*, represented by Rev. C. J. Petri, D. D., member of the Board.
4. *Lutheran Deaconess Motherhouse and Training School of the General Synod, Baltimore, Md.*, represented by Rev. Chas. E. Hay, D. D.; Deaconess Sophie Jepsen, Head Sister, and Rev. J. C. Bower, member of the Board.

5. *The Norwegian Lutheran Deaconess Institute, Minneapolis, Minn.*, represented by Rev. M. Rufsvold; Deaconess Lena Nelson, Sister Superior, and Prof. J. L. Nydahl, member of the Board.
6. *Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y.*, represented by Rev. O. Fonkalsrud; Deaconess Olette Berntsen and Inga Myhre.
7. *Bethesda Deaconess Home, St. Paul, Minn.*, represented by Asst. Pastor A. F. Almer, and Deaconess Eleonore Slattengren.
8. *Norwegian Lutheran Deaconess Home and Hospital, Chicago*, represented by Rev. A. Oefstedal; Deaconess Ingeborg Sponland, Sister Superior, and Rev. N. J. Lockrein, member of the Board.

The following visitors attended the sessions and were given the privilege of the floor:

Rev. Martin Norstad, Jewell, Ia.  
 Sister Elizabeth Knepschild, Des Moines, Ia.  
 Sister Maria Werdenhoff, Stockholm, Sweden.  
 Sister Gunda Torson, Minneapolis, Minn.  
 Sister Bertha Knardahl, Minneapolis, Minn.  
 Mrs. J. L. Nydahl, Minneapolis, Minn.  
 Sister Caroline Unhjem, Minneapolis, Minn.  
 Sister Bothilda Svenson, Minneapolis, Minn.  
 Sister Josefina Rose, Minneapolis, Minn.  
 Sister Ingeborg Nysted, St. Paul, Minn.  
 Sister Esther Erickson, St. Paul, Minn.  
 Sister Emma Amundson, Northwood, N. D.  
 Sister Ingeborg Borgen, Chicago, Ill.  
 Sister Kristina Johnson, Kioshan, Honan, China.  
 Sister Marie Fredericksen, Juning, Honan, China.  
 Miss Hilden Boode, Chicago, Ill.  
 Sister Sofie Hillberg, St. Paul, Minn.  
 Sister Ida Nelson, St. Paul, Minn.  
 Fred Paulson, Minneapolis, Minn.  
 Sister Anna Peske, Minneapolis, Minn.  
 Sister Gena Ensbuy, Minneapolis, Minn.

Sister Marie Falkward, Minneapolis, Minn.  
 Rev. Angot Boé, Minneapolis, Minn.  
 Rev. F. A. Schaffnit, Minneapolis, Minn.  
 Rev. O. H. Sletten, Minneapolis, Minn.  
 Rev. Paul Winther, Minneapolis, Minn.  
 Sister Louise Konglewall, Minneapolis, Minn.

The Secretary submitted the following *Statistical Report of Lutheran Deaconess Motherhouses in the U. S.*

## STATISTICAL REPORT.

May 1, 1914.

Name of Motherhouse.	Deaconesses.	Probationers.	Total.	Pupils.	Stations.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouses of Deaconesses . . . . .	57	26	83	1	18
2. Milwaukee, Wis. — Lutheran Deaconess Motherhouse . . . . .	28	15	43	—	7
3. Baltimore, Md. — Lutheran Deaconess Motherhouse and Training School.....	28	15	43	—	19
4. Omaha, Neb. — Immanuel Deaconess Institute . . . . .	36	8	44	1	12
5. Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute . . . . .	15	33	48	3	5
6. Brooklyn, N. Y. — Norwegian Lutheran Deaconess Home and Hospital.....	5	17	22	1	3
7. St. Paul, Minn. — Bethesda Deaconess Home and Hospital . . . . .	10	10	20	2	5
8. Chicago, Ill.—Norwegian Lutheran Deaconess Home and Hospital.....	26	25	51	6	12
9. Brush, Colo.—Eben-Ezer Mercy Institute	2	1	3	—	2
Total.....	207	150	357	14	84

Figures in parenthesis indicate number of Sisters at the respective stations.

1. *Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, 2100 S. College Ave., *Philadelphia, Pa.*—Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Stations: At Philadelphia: Home for the Aged (3). Children's Hospital (10). Dispensary (1). The Lankenau School for Girls (12). Kindergarten (1). Kindergarten Training School (1).

Fields of Labor: German Hospital, Philadelphia (25). Easton Hospital, Easton, Pa. (3). Kensington Dispensary for Treatment of Tuberculosis (1). St. John's Lutheran Home for the Aged, Mars, Pa. (1). St. John's Lutheran Home for Orphans, Mars, Pa. (2). Lutheran Home for the Aged, Erie, Pa. (2). Tabor Home for Children (Destitute Children), at Doylestown, Pa. (2). Social Service at German Hospital (2). Parish Work, in Philadelphia (2), in New York (1), in Easton, Pa. (1), in Erie, Pa. (1).

2. *Lutheran Deaconess Motherhouse, Milwaukee, Wis.*, 2222 Cedar St.—Rev. H. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: At Milwaukee: Milwaukee Hospital (18). Layton Home for Invalids (4). Passavant Hospital, Pittsburgh, Pa. (4). Orphans' Home and Farm School, Zelienople, Pa. (3). Passavant Memorial Home for Epileptics, Rochester, Pa. (5).

Fields of Labor: Home for the Aged, Zelienople, Pa. (2). Parish Work, Pittsburgh, Pa. (1).

3. *Lutheran Deaconess Motherhouse and Training School*, 2500 West North Ave., *Baltimore, Md.*—Rev. Chas. E. Hay, Rector; Deaconess Sophia Jepsen, Sister Superior.

Stations: At Motherhouse: Kindergarten (1). Industrial School (1). Nursing (2).

Fields of Labor: Tabitha Hospital and Home for the Aged and Children, Lincoln, Neb. (2). Orphans' Home, Loysville, Pa. (1). Orphans' Home, Nachusa, Ill. (1). National Home for the Aged, Washington, D. C. (2). Oesterlin Orphans' Home, Springfield, Ohio (1). Muhlenberg Mission in Liberia, Africa (1). Italian Mission, West Hoboken, N. J. (1). Parish Work at New York (3). At Harrisburg, Pa. (2). At Philadelphia (2). At Canton, Ohio (1). At Shippensburg, Pa. (1). At York, Pa. (1). At Des Moines, Iowa (1). At Davenport, Iowa (1). Girls' School and Children Kindergarten in Japan, Mission of United Synod of the South (2).

4. *Immanuel Deaconess Institute, Omaha, Neb.*, 34th St. and Meredith Ave.—Rev. P. M. Lindberg, Rector; Deaconess Anna Flint, Sister Superior.

Stations: At Omaha: Immanuel Hospital (20). Bethlehem Children's Home (2). Nazareth Home for the Aged and Invalid (5).



Fields of Labor: Augustana Mission Cottage, Minneapolis, Minn. (2). Parish Work, at Chicago (1); at Rockford, Ill. (1); at Denver, Colo. (1). Old People's Home, Madrid, Iowa (1). Orphans' Home, Andover, Ill. (2). Immanuel Woman's Home, Chicago, Ill. (1). Emanuel Hospital, Portland, Ore. (3). Mission Field, China (2).

5. *Norwegian Lutheran Deaconess Institute, Minneapolis, Minn., 1417 E 23rd St.*—Rev. M. Rufsvold, Rector; Deaconess Lena Nilsen, Sister Superior.

Stations: Martha and Mary Orphan Home, Poulsbo, Wash. (2). Home Hospital (40).

Fields of Labor: Free Church Mission, Madagascar (4). Grand Forks Deaconess Hospital (1). Lyngblomsten Home for the Aged (1).

6. *Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y.*—Rev. A. O. Fonkalsrud, Ph. D., Rector; Deaconess Lina Brechlen, Sister Superior.

Stations: Norwegian Hospital, Brooklyn, N. Y. (18). Outside Relief (Social Service), Brooklyn (1).

Field of Labor: Ebenezer Hospital, Madison, Minn. (2).

7. *Bethesda Deaconess Home, 254 E. 10th St., St. Paul, Minn.*—Rev. Carl Hultkrans, Rector; Deaconess Eleonora Slattengren, Sister Superior.

Stations: Chicago City, Minn., Old People's Home (1). Bethesda Hospital (18).

Fields of Labor: Honolulu, China (1). Superior, Wis., Lutheran Congregation (1). St. Paul, Minn., First Lutheran Church (1).

8. *Norwegian Lutheran Deaconess Home and Hospital, 1138 N. Leavitt St., Chicago, Ill.*—Rev. A. Oefstedal, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Stations: Hospital, Kindergarten (3). City Mission Work (1).

Fields of Labor: 4 General Hospitals (4). 1 Tubercular Hospital (2). Parish Work (2) at Chicago, Superior, Wis., and Minneapolis, Minn. Mission Field in China (5). Mission Field in Madagascar (4). Children's Home (1). Old People's Home (1). Jewish Mission in Chicago (1).

9. *Eben-Ezer Mercy Institute, Brush, Colo.*—Rev. J. Madsen, Rector.

Stations: At Brush, Colo., Sanatorium (2); Old People's Home (1).

## Spheres of Labor of Lutheran Deaconesses in the United States.

1. Parishes .....	19.....	with 24 Sisters	
2. General Hospitals .....	15.....	"	156 "
3. Children's Hospital .....	1.....	"	10 "
4. Homes for the Aged.....	12.....	"	31 "
5. Children's Homes .....	4.....	"	6 "
7. Orphans' Homes .....	7.....	"	11 "
8. Kindergartens . . . . .	4.....	"	7 "
8. Kindergarten Tr. Schools.....	1.....	"	1 "
9. Sanatoriums and Dispensaries for Consumptives .....	3.....	"	5 "
10. District Nursing .....	1.....	"	1 "
11. Homes for Invalids .....	1.....	"	4 "
12. Homes for Epileptics .....	1.....	"	5 "
13. Settlement Work .....	1.....	"	1 "
14. Mission among Jews.....	1.....	"	1 "
15. Foreign Mission Fields— Africa, 1; China, 8; Madagascar, 8.....		"	17 "
16. Italian Mission .....	1.....	"	1 "
17. City Missions .....	2.....	"	3 "
18. Social Service .....	2.....	"	3 "
19. Women's Hospice .....	1.....	"	1 "
20. Dispensary . . . . .	1.....	"	1 "
21. Industrial School .....	1.....	"	1 "
22. Girls' School .....	1.....	"	12 "

22 different kinds of ministrations by Sisters.

82 institutions and fields of labor served by Sisters.

### NUMBER OF SISTERS IN

1897.....	163 Sisters
1899.....	197 "
1903.....	205 "
1904.....	220 "
1905.....	238 "
1907.....	294 "
1908.....	305 "
1910.....	313 "
1912.....	353 "
1914.....	357 "

The following survey of events in Motherhouses was presented by the Secretary:

### SURVEY 1913—1914.

On Dec. 27, 1913, Sister Matilda Jorgenson, a deaconess of the Immanuel Deaconess Institute at Omaha, Neb., departed this life.

She had been received in the sisterhood in Sept., 1903, and was consecrated 1908. She labored successfully as parish sister at Ottumwa, Iowa, and Denver, Colo.

On Jan. 26, 1914, Sister Caroline Ochse died at the Lutheran Deaconess Motherhouse, Milwaukee, Wis. She had entered the work 1875 and had charge of the Passavant Memorial Hospital at Jacksonville, Ill., and the Home for Epileptics at Rochester, Pa. For nearly forty years she served in the female diaconate. Being trained under the first deaconesses that came to America with Fliedner in 1849, she represented the connecting link between the vanguard of deaconesses in America and the deaconesses of the present time.

On Jan. 1, 1914, our esteemed co-laborer Rev. C. Hultkrans, St. Paul, Minn., suffered a paralytic stroke from which he, we are happy to report, has partly recovered.

On Aug. 3, 1913, the Milwaukee Hospital celebrated its fiftieth anniversary.

On Aug. 14, 1913, the Eben-Ezer Institute at Brush, Colo., dedicated an addition to its sanatorium and a like building on March 22, 1914.

The Norwegian Lutheran Deaconess Home, Chicago, opened a Christian Kindergarten in a neglected part of the city.

The same Motherhouse sent a Sister to China to re-enforce the missionary deaconess forces in that field.

The Deaconess Motherhouse at Baltimore sent a missionary to the Foreign Mission field in Africa.

The deaconess work lost by death within the past four months three great leaders in Germany.

Pastor Theodore Schaefer, D. D., of Altona, died Feb. 24, 1914, at an age of 68 years. By the publication of several standard works on the female diaconate and inner missions he was well known throughout the Church and rendered invaluable services to the deaconess cause both in Europe and America.

Pastor Fr. Boegh, D. D., Rector emeritus of the Deaconess Motherhouse at Augsburg, died March 21, 1914. By his eminent gifts he was a leader in the General Conference of Motherhouses for many years.

Pastor Emil Wacker, Rector of the Deaconess Motherhouse at Flensburg, likewise a prominent leader and author of the first text book on the female diaconate translated into English, departed this life recently.

### **ELECTION OF OFFICERS.**

The following officers were elected by ballot:

Rev. E. F. Bachmann, President.

Rev. Chas. E. Hay, D. D., Vice-President.

Rev. Herm. L. Fritschel, Secretary-Treasurer.

It was resolved to open the sessions at 9 A. M. and 2 P. M. and to have an executive session for the official representatives of the Motherhouses Wednesday afternoon at 4 P. M.

It was announced that a question box was open to all representatives and visitors for questions pertaining to the deaconess work. All questions were to be signed, and deposited before Thursday noon.

Rev. Chas. E. Hay, D. D., then presented his paper on "What Additional Fields of Labor are Open for Deaconess Service in America?" for discussion. (See Report of Tenth Conference, page 35.) The paper had been read at the last Conference and was referred to this meeting for further consideration.

Various spheres demanding the attention of the Christian Church workers were pointed out. Regarding the need of workers among groups or settlements of people of foreign nationalities requiring Christian laborers of their own nationality it was resolved to request the men in charge of mission work among such to seek young women from such nationalities for deaconess service. The Motherhouses record their cheerful willingness to train them for their particular work. The Deaconess Conference recognizes the fact that more Christian Church workers are needed at the present time, than the Deaconess Institutions can supply to meet the demands of the various kinds of works that cry for laborers. The Motherhouses therefore welcome the movement to train lay workers, others than deaconesses, and declare their readiness to assist in training such Christian workers.

The Conference adjourned to meet at 2 P. M.

## SECOND SESSION.

### Wednesday Afternoon.

The afternoon session was opened by devotions conducted by Rev. C. J. Petri, D. D., of Minneapolis, Minn.

Rev. E. F. Bachmann read a paper on "*The Church's Debt of Gratitude to Flieger.*" (See page 19.)

Besides giving a historical survey and a description of Flieger's character, the principles upon which Flieger based his

work and the form of organization, called the Motherhouse, were presented and discussed at length.

A cablegram from Norway to the Norwegian Deaconess Institute, Minneapolis, celebrating its silver jubilee, and to the Conference was read by Prof. J. L. Nydahl:

Trondhjem, Norway, May 20, 1914.

Prof. Nydahl,

Minneapolis, Minn.

God bless abundantly the future of the Deaconess Institute. — Helland.

It was resolved to thank Prof. Helland through Prof. Nydahl.

#### EXECUTIVE SESSION.

A letter of Rev. P. M. Lindberg, Omaha, Nebr., expressing his regret for being prevented from attending the Conference because of serious illness in his family was read. The Secretary was instructed to send a telegram to Rev. Lindberg conveying to him the sympathy and the best wishes of his co-workers. Like expressions of the Conference were to be sent to Rev. C. Hultkraus, St. Paul, who is recovering from a paralytic stroke.

Sister Julia Mergner presented a paper on the question: To what extent should Sisters be given participation in the management of the Motherhouse?

The paper was thoroughly discussed. Realizing the importance of the question and the difficulties of advocating a uniform plan under varying conditions and charters, it was resolved to appoint a committee of five, consisting of two Pastors and three Sisters, to formulate, if possible, before the adjournment of this conference, thesis which might be made the basis for future discussion of this subject. The committee elected consists of Revs. Rufsvold, E. F. Bachmann, and Sisters Ingeborg Sponland, Julia Mergner and Sophie Jepsen.

The Rev. C. J. Petri, D. D., pastor of Augustana Church, Minneapolis, Minn., extended an invitation in behalf of the Board of the Mission Cottage supported by his congregation to be their guests at the Mission Cottage Thursday evening at sup-



per, and to a special service to be held at his church at 7:45 the same evening. The invitation was gratefully accepted. — Adjournment.

### **Wednesday Evening.**

On Wednesday evening special services were held in the Norwegian Lutheran Trinity Church in commemoration of the Twenty-Fifth Anniversary of the founding of the Norwegian Lutheran Deaconess Institute at Minneapolis. The speakers were the first Rector Rev. S. R. Tollefson; the present Rector M. Rufsvold, the President of the Norw. Luth. Free Church, Rev. E. E. Gynild, Rev. E. F. Bachmann, and Hon. F. Nye, Mayor of the City.

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## **THIRD SESSION.**

### **Thursday Morning.**

The Conference met at 9 A. M. and was opened by devotional services conducted by Rev. A. Oefstedal of Chicago. The minutes of the preceding day were read and approved. It was resolved to print in the next Report the principles adopted by the first convention of Lutheran Deaconess Motherhouses setting forth the purpose of the Conference, with the amendments. (See page 16.)

It was resolved 1. That at each Conference a general public service be arranged for the special purpose of bringing the female diaconate to the attention of the Lutheran Church. 2. That at each Conference one or more executive sessions be held and that all other sessions be public.

A message of fraternal greetings was received from the Eben-Ezer Institute at Brush, Colo.

A paper was then read by Rev. Chas. E. Hay, D. D., on: "The Female Diaconate and Social Service." (See page 27.)

After a thorough discussion of the paper the following resolution proposed by Rev. G. Saudt, D. D., of Philadelphia, Pa., was adopted:

Resolved that while this Conference is conscious of the radical destination between social service and the diaconate service, in character and motive, in aim and method, yet because social

service labors for the amelioration of certain adverse conditions in society, the diaconate should assume a sympathetic attitude toward it and embrace such opportunities for co-operation as will not involve a denial of the faith and the principles upon which the Christian ministry of mercy is founded and from which it draws its life and inspiration.

## FOURTH SESSION.

### Thursday Afternoon.

The Literature Committee reported through Rev. H. L. Fritschel on the Bible Reading Plan, suggesting lessons to be used daily at the devotions and the vesper services in the Motherhouses and at the stations wherever deaconesses of the Conference are laboring. It was resolved that the Literature Committee be instructed to publish by the first Sunday in Advent such selections of lessons for morning and evening worship and to follow in general the Kaiserswerther Lesetafel. A selection of lessons for special occasions is to be added.

The question drawer was opened and the following questions were noted, the time being however too short to discuss all.

1. Could the work of the Motherhouse be enlarged by establishing correspondence courses for the education and training of those desiring to more fully prepare themselves for service in the local church, but who cannot because of distance and other things take up their residence at the Motherhouse for a special course?
2. Can the number of candidates be increased by establishing branches of our Motherhouses in cities remote and strongly Lutheran?
4. Should the authorities at the deaconess homes permit classes to procure classpins?
5. A pupil is received as a probationer, professing, God willing, she will take up the deaconess work as her life work. Afterwards it becomes known that she does not intend to become a deaconess. Should this probationer be permitted to continue in the deaconess training school until she has finished her training?

6. In conducting a nurses' training school at the home hospital, to what extent should the nurse candidates and the deaconess candidates be kept together in their training and in their home life?
7. Is a training school for nurses a wise solution of the problem of getting a sufficient number of workers for our hospitals?
8. Is a hospital a necessary adjunct to a Deaconess Motherhouse? If so, what should be the proper relation between the two?
9. Is the present organization of the female diaconate in America most suitable for the work it seeks to do?

At the executive session the thesis on participation in administration, prepared and presented by the committee, were discussed and the committee requested to send the thesis to the pastors of the Motherhouses of the Conference for further suggestions. The result to be presented to the next Conference. — The session was adjourned at 5 P. M. till the following morning and the representatives of the Motherhouses went to the Mission Cottage of the Swedish Augustana Church to see the Inner Mission work carried on by one congregation. Sisters of the Omaha Immanuel Deaconess Institute are here entrusted with the work of conducting for the congregation in a large mansion a Hospice for Girls, an Orphans' Home and a Home for the Aged and Invalids. In the evening, services were held in Dr. Petri's church at which Revs. A. Oefstedal, H. L. Fritschel, C. E. Hay, D. D., E. F. Bachmann and G. Sautt, D. D., spoke on different phases of the deaconess work.

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## FIFTH SESSION.

### Friday Morning.

On Friday morning a business session was held at the Motherhouse.

It was resolved to send the greetings of the Conference of Lutheran Deaconess Motherhouses in the U. S. by letter through

the Secretary to the Kaiserswerth General Conference of Deaconess Motherhouses convening this summer.

Upon motion of Rev. A. Oefstedal it was resolved to send congratulations to the Deaconess Motherhouse at Christiania, Norway, at its fiftieth anniversary occurring in the near future. Revs. A. Oefstedal and H. L. Fritschel were appointed a committee to carry out the resolution.

The Secretary was instructed to publish the Conference Report in the usual manner.

The question drawer is to be made a more prominent feature at future conferences.

The Norwegian Lutheran Deaconess Home and Hospital at Brooklyn, N. Y., extended an invitation to hold the next Conference at their Motherhouse. The invitation was gratefully accepted and it was resolved to meet, D. v., in 1916, at Brooklyn, N. Y., if possible in the week of Ascension Day. The officers of the Conference, together with the officers of the entertaining Motherhouse are to arrange the program.

A vote of thanks was tendered to the Norwegian Lutheran Deaconess Institute, at Minneapolis, for their kind hospitality, and especially to the Pastor, the Sisters and the Board of Directors for their thoughtful attention to every detail of personal convenience during the days of the Eleventh Conference.

The Conference thereupon adjourned joining in the hymn "Jesu geh voran." After adjournment the delegates were invited to a trip per automobiles to the parks and lakes of Minneapolis, to Minnehaha and Fort Snelling and to St. Paul, where the Sisters of Bethesda Deaconess Home and their pastor, Rev. C. Hultkrans, had arranged a reception and entertained the delegates as their guests.



## REGULATIONS FOR CONFERENCE.

The Conference of Lutheran Deaconess Motherhouses in the United States of America was organized Sept. 16, 1896. The official representatives of four deaconess institutions met upon invitation of the Board of Trustees of the Philadelphia Motherhouse of Deaconesses at the Mary J. Drexel Home. It was understood that the Conference was not to be a legislative but a purely deliberative and advisory body. The following recommendations, slightly modified at the Eleventh Conference at Minneapolis, Minn., were adopted:

1. That all the different Lutheran Deaconess Houses in the United States should unite on certain clearly-defined principles concerning the work of the Female Diaconate, leaving the different institutions at liberty as to minor details.

2. That the representatives of the different Motherhouses should meet in biennial conference, to exchange opinions and experiences and to encourage and instruct each other for the advancement of the common cause.

3. That we agree on certain rules which, for our own mutual protection, are to regulate the admission of such persons as may have withdrawn from one of our acknowledged Motherhouses.

4. That the regular biennial meetings be held as far as possible in the different Motherhouses, as the Conference may decide from session to session.

5. That each Motherhouse shall be represented in the Conference by a member of its Board of Trustees or Directors, its Pastor or Rector, and its Sister Superior.

6. That the traveling expenses shall be equally apportioned to the Motherhouses represented in the Conference, and that the House where the Conference is held shall provide for the entertainment of the delegates.



## P A P E R S

**Read at the Eleventh Conference of Deaconess Motherhouses.**

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The Church's Debt of Gratitude to Fliedner.—By Rev. E. F. Bachmann, D. D.

The Female Diaconate and Social Service.—By Rev. Chas. E. Hay, D. D.

Literature on Female Diaconate and Inner Missions.—



## The Church's Debt of Gratitude to Fliedner.

By Rev. E. F. BACHMANN, D. D.

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"Nunquam retrorsum!" Never turn back! is an excellent slogan in the face of unexpected difficulties; but life would indeed be shallow and success rare, would we never turn our thoughts backward while with unfaltering step and fixed gaze we push onward to the goal. Today the Minneapolis Motherhouse rejoices in reflecting on the experiences of a quarter of a century, not merely to move the heart to praise and prayer, but also to impress the lessons of the past for the present and the future. And we who rejoice with these brethren and the Sisterhood and their Synod, do so with great profit to our own work. It is my pleasure as well as my privilege to extend our vision back still farther by presenting in this paper a brief review of the peculiar services rendered to the Church by one, who after a most strenuous life consumed in the cause of Christ, entered eternal rest just fifty years ago next 4th day of October—Theodore Fliedner, the restorer of the female diaconate. To see him develope from the shy, fatherless boy at the Gymnasium in Idstein to the pastor of a small and discouraged congregation at Kaiserswerth, and eventually to the man on whose shoulder the King of Prussia leaned pouring out his heart and to whom to-day leading men of Protestantism in four continents pay grateful tribute—this would in itself be an inspiration. But we must limit this paper to a brief presentation of "The Church's Debt of Gratitude to Fliedner." The Church, and especially we in the diaconate, should at least know what we owe to him and seek to express our gratitude.

1. *The Church is indebted to Fliedner for the restoration of the female diaconate.* This answer seems a commonplace, for only those are able to appreciate its meaning, who know what that implies. Though men like Pastor Kloenne and Count von der Recke and women like Amalie Sieveking and Princess Marianne were agitating for a corps of well trained women for Christian service, heartily approved by Prussian cabinet members and the king, it was finally left to Fliedner to turn preaching into practice and to inaugurate this movement single-handed. As a private enterprise and in a heavily mortgaged house he opened the first deaconess hospital on October 13, 1836, in the historic but small and out-of-the-way town of Kaiserswerth. The property had been purchased without funds on hand or in view, the furnishings consisted of very little furniture and dishes, all second-hand, the only table was in the sitting-room, none in the kitchen; only seven sheets for the beds of four very sick patients; violent opposition from the tenants of the building who moved out under protest; sneers and ridicule from Roman Catholic

Kaiserswerth where the Protestants numbered but 120 souls; and doubts and misgivings among influential Protestants, even among his clerical brethren—these facts are the dark background that make the figure of Fliedner stand forth as a hero, undaunted by difficulties, undismayed by disappointments, invincible in his absolute faith in Christ whose service was his duty and delight. Twenty-five years later Sisters from Kaiserswerth were stationed in many parts of Germany, in Africa, Asia, and America, 25 independent Motherhouses organized elsewhere, and a total of 1,202 Sisters placed in 280 fields of labor. Today the Kaiserswerth Conference alone embraces 87 Motherhouses with 21,974 Sisters in 7,928 fields of labor and an annual expenditure of almost \$6,000,000 (23,627,915 Marks). Including Sisters not connected with the Kaiserswerth Conference, the total number easily exceeds 26,000 trained women serving the sick and the destitute, the homeless and the wayward, the aged and the defective, the little children and the adolescent daughters of the Church. Think of this army of Christian workers to-day and recall the situation in Protestantism five years before the deaconess movement began in Kaiserswerth, when that noble Amalie Sieveking called in vain upon the women of Hamburg to help her nurse the cholera patients in city hospitals, and when the city council of Protestant Strassburg found no response to the call for Protestant young women for the hospital of their own city and therefore had to turn it over to Roman Catholic Sisters. The Church is indeed deeply indebted to Pastor Fliedner for this change for the better.

2. Within the Church, *the women especially* owe Fliedner lasting gratitude for the two-fold service of helping them and through them helping others. True, Fliedner was chiefly concerned about the many types of suffering abounding then even more than to-day. He turned to Christian women qualified by nature as well as by their devotion to Christ, and trained them for specific lines of service. Thereby he opened up avenues of usefulness hitherto entirely closed to them. Before this, women knew practically of but one goal in life, marriage. The terrible ravages of the Napoleonic wars had made it impossible for all to reach this goal. If a woman had no private income or a free home with some relative, she had to turn to hard labor for her mere subsistence. The best even of the former class could not be happy in a life of comparative idleness. Fliedner became the willing instrument in the hand of God to change their conditions. The diaconate offered almost unlimited opportunities for usefulness to young women of superior education and qualifications; they were no longer forced to be mere drones, but now could render real service in nursing or teaching or in the by no means hopeless fight against poverty and vice. And young women from impoverished families and from the laboring class, when gifted, soon found themselves in a position to make their life count in the lives of others for

time and for eternity. This service rendered by Fliedner to the women of the Church in the restoration of the diaconate is still too little recognized and appreciated, especially in America.

3. We in the diaconate are especially indebted to Fliedner for the *Motherhouse-type of organization*. Frequently the charge is made that it is patterned after the Roman Sisterhoods. But would this in itself be wrong? Are we to reject even that which is good merely because the Church of Rome has it? True, Fliedner studied as thoroughly as possible the regulations of various orders, also found in them some very practical suggestions, recognizing above all the value of the community life for women. He had too much good sense to refuse the adoption of any good thing from whatever source, but he was too thoroughly scriptural, too intensely Protestant, to permit any Roman leaven to enter into the diaconate. His king, Frederick William IV., was a great admirer of the Roman Sisterhoods and desired to see something similar in the Protestant Church. Count von der Recke in Duesselthal had already in 1835 come forward with "A Call for the Re-Establishment of the Office of Deaconesses," in which a complicated organization was proposed with an abbess, arch-deaconesses, and deaconesses. It is interesting to note the effect on Fliedner. When he had organized the "Rhenish Westphalian Association for Deaconess Work" on May 30th, 1836, with Count Anton of Stolberg as presiding officer and the Count had at that meeting been requested to urge von der Recke to join, Fliedner the next day called upon the President and asked him to leave von der Recke out of the association or to accept his own resignation. Fliedner feared to work together with a man of such "high church" views.—Seven years later when the king was about to found the Motherhouse Bethanien in Berlin and wished to confer upon the Sisters the "Order of the Swans" to give them special distinction, Fliedner in a letter to Princess Marianne implores her to use her influence together with the queen's, that the king desist from his pernicious intention. Fliedner was thoroughly democratic and opposed to the fostering of any spirit of aristocracy in the Sisterhood. He himself writes on this subject: "In the organization of the Sisterhood we have guarded ourselves against two mistakes: 1. Internally we have avoided the full and the semi-monasticism of the Roman Church with its anti-scriptural vows, and also the contemplative and ascetic character of the Sisters of Mercy in the Church of England with their Puseyite principles. Our deaconesses, though they obligate themselves for a period of five years to the office of Christian charity, are nevertheless free when needed by father or mother, or at the call of matrimony or for similar important causes. 2. We have avoided the lack of organic connection with Sisters on out-stations and of the necessary centralization, defects under which the hospital at Ludwigsburg and the Elizabeth Hospital in Berlin suffer. We have found it necessary



to keep our Sisters on out-stations in a dependent connection and to assert our right to recall them when we deem it necessary. Our institution must have these rights, if it should remain for our Sisters a Motherhouse which will assure them protection in the distance and to which they may return for their recuperation. These rights we must retain even in the interests of those institutions, as they have the right to demand a change of Sisters, which could not be carried out without our right of transfer and of centralization." These are the principles on which our Motherhouses stand to this day: and for their clear conception and application we are indebted to Fliedner.

Here, however, is the point of fundamental difference between him and Wichern, the "Father of Inner Mission," a difference which, together with that on the status of the modern diaconate as an office or a calling, is in my opinion the reason for the strange absence of direct co-operation between these two great leaders laboring at the same time, under the same government, practically in the same Church and in the same fields. Wichern actually repudiated the idea of a permanent organization of his "brethren" as a "Brotherhood" with his Rauhe Haus as a "Motherhouse" retaining authority or control over the individual brethren in their respective stations. He also positively refused to call his helpers "deacons," and to set them apart by consecration, because he held that there was now no office of the diaconate in the Church as Fliedner insisted. Even Uhlhorn, that classic writer on Diaconics, calls Fliedner's position a "fortunate illusion." It is not my place to sit in judgment on the merits of their respective claims, but I do rejoice, that Fliedner soon called his Sisters "deaconesses" and claimed for them an office, which we in the Lutheran Church in America actually have beyond dispute and as fully as Phoebe, according to Romans 16, had it at Cenchrea. It is more than merely interesting to us, that though the "Rauhe Haus" has upheld its founder's position, other institutions for the training of men for the ministry of mercy have followed Fliedner's ideals to the extent of having adopted an organization of the Motherhouse type, have retained a relation to their brethren similar to that of the Motherhouses to the Sisters, that they have adopted the official title "deacon" and even their setting apart for the work as a regular consecration service. It is well for us to recall these facts over against the tendency in our land to extol the mere training school. Human nature is quite the same everywhere and Fliedner knew it better with its weaknesses and great possibilities than most men. He realized that the woman who makes the diaconate her life-work needs and appreciates the security and the support which only a well organized Motherhouse can assure them, and that only within such an organization the manifold gifts can be developed. Loehe, to whose genius and deep spirituality the female diaconate is indebted for the loftiness and beautiful expression of its ideal, attempted in 1854

to found the diaconate in Bavaria as a general movement without a Sisterhood and a Motherhouse, but even he soon acknowledged this a mistake and within four years adopted the Motherhouse plan. Personally I am convinced, that the female diaconate would hardly have survived Fliedner, and certainly would not have reached the present remarkable development, without the Motherhouse as the fixed center of activities and as the permanent home of the Sisters. The Church owes Fliedner lasting gratitude not merely for the restoration of the diaconate, but also for the form of organization best adapted for the preservation and development of the same under modern conditions.

4. No less is the Church indebted to Fliedner for *the spirit he infused into the diaconate*, a spirit that qualifies for every form of service and shrinks from none.

a. It is thoroughly democratic. This cannot be claimed for certain types of the diaconate developed apart from the influence of Fliedner. He stood for real and comprehensive service to be rendered by all without distinction. This has given the diaconate as found among us its peculiar value and distinction. No labor in behalf of the suffering or needy is considered beyond the duty or beneath the dignity of our Sisters, be it to assist at operations or to scrub the floor, to read the Word of God to the sick and to pray with the dying or to work in the kitchen, to be assigned to a parish in daily contact with the masses and their problems or to be confined to narrow quarters in the care of the sick and the feeble minded. This ideal and this practice, prized by us and praised by others, did not find favor everywhere. Concessions were made, though failure was thereby invited. Encouraged by Fliedner, the well known Elizabeth Fry organized the first training school for nurses in London in 1840; the practical training was given in one of the hospitals. Fliedner visited this school six years later and deplored, that while it was Christian in spirit, there was no provision for religious instruction. In 1847, a prominent London physician together with a clergyman of the Church of England evolved a singular plan for the training of Christian nurses for the sick and the poor; the organization, though independent, was to be connected with the London University Hospital. The actual nursing was to be done by pupil and graduate nurses, and a third class, without any obligation to do such work themselves, was to exercise the supervision. Members of this class were to pay annually \$250 and they alone were to bear the title "Sister," though they need not reside at the institution longer than two years. This plan was never put into practice, still it deserves at least passing notice as evidence of the tendency that led to the founding of the first Sisterhood in the Church of England in 1861, which like that organized already in 1852 by the Rector of the Church of the Holy Communion and founder of St. Luke's Hospital

in New York, the Rev. William Augustus Muhlenberg, approaches the monastic orders very closely. In the first number of his „Armen- und Krankenfreund," published in 1849, Fliedner deeply deplores this spirit as foreign to the diaconate of the Apostolic Church. He deserves our deepest gratitude for avoiding and for fearlessly opposing this tendency, for it would have limited the usefulness of the diaconate most seriously and would have made its introduction into the Lutheran Church in America practically impossible. We are glad to know that Fliedner had no place in the diaconate for a ruling aristocracy nor for a cloistered Sisterhood, but that he made it a common meeting and working ground for the daughter of the nobleman and for the daughter of the peasant, a truly democratic institution, serving in the Spirit and in the Name of Jesus, the Carpenter of Nazareth, the Christ, the Son of God. For this reason he also avoided the one-sided emphasis on the spiritual phase of the Sisters' work to the exclusion of physical labor. Deaconesses of the Fliedner type are not mere "missionary ladies," prepared and content to do the work of an assistant pastor, even conducting services and officiating at funerals, but leaving the laborious care of the sick to someone else.

b. Another feature peculiar to this type of the diaconate and insisted upon by Fliedner from the beginning is *complete self-surrender and willing obedience* as evidence of true consecration to the Lord and to His service. This is as far removed from the blind obedience demanded by autocratic Rome as from the destructive individualism of ultra-Protestants. His clear vision showed him the impossibility of permitting each Sister to choose her own work, and his evangelical consciousness revolted against the very idea of reducing her to the level of a mere automaton. He solved the problem by appealing to her devotion to Christ and to His cause. Romanists declared it impossible for him to retain Sisters in such service without a special vow and ridiculed his attempt to do so. Their taunt may not have been without influence in bringing about his early practice of "engaging" a Sister for only five years at a time. As far as I know, no other Motherhouse adopted this method, and Kaiserswerth has long ceased to follow it. The wisdom of demanding such obedience in the diaconate is seriously questioned in our day, even in Germany. In this country it is called un-American and is often pointed out as one of the most important causes retarding the growth of the diaconate. In Germany so-called "free Sisters" are found in large numbers, and the "Diakonie-Verein," organized by Prof. Zimmer about twenty years ago, offers young women the opportunity for training and service in the ministry of mercy quite free from personal restrictions. Nevertheless the Motherhouses in Germany continue to show a most encouraging growth and still are and will remain the very back-bone of the Church's diaconic forces. This is due

not merely to the superior numbers and training of their Sisters, but far more to their spirit of self-surrender and willing obedience in the noblest exercise of their evangelical liberty, to the appreciation of which Fliedner first and others after him have trained the deaconesses. The Church should not forget this service. It helps to simplify her task.

c. Any thoughtful reader of Fliedner's biography and especially of his earliest reports, will be impressed by his *simplicity and singleness of purpose*. He was no religious enthusiast, much less a dreamer, but a man of broad and profound sympathies, of open-mindedness, of clear vision, of sound judgment in practical affairs, of remarkable will-power, and no less of utter forgetfulness of self, and therefore also a man of utmost simplicity. Naturally his work was marked by such characteristics. His institutions were exceedingly plain and their life simple, especially in the earlier decades, by both choice and necessity. In the course of time even Kaiserswerth has erected beautiful buildings and has enriched its inner life, but simplicity is still the key-note of the real diaconate. We have reason to be grateful for the fact that, as a result, our Motherhouses are no place for women desiring a life of comfort or seeking a place of refuge after failures elsewhere, nor for women of a romantic or of a sentimental temperament. Fliedner distinguished clearly between the subjects and the objects of charity, and in order to serve the latter effectively he made the greatest demands on the former. Candidates not qualified, soon found the atmosphere uncongenial and left or were advised to withdraw; the others were brought to their greatest possible efficiency by careful religious instruction and pastoral care and by systematic training in strenuous work. The inspiration for the latter was furnished largely by the noble example of Fliedner himself and by his equally devoted wife, Friedericke Muenster, who much against her will finally yielded to circumstances and became the "deaconess mother," the first Sister Superior. None worked harder and with greater self-denial than these. There was neither desire nor time for frills and fancies, for nothing in fact except that which had a direct bearing on efficiency and advancement. Here the visitors—many attracted from abroad by that English publication "The Blue Flag of Kaiserswerth"—found the practice, not the mere theory of 'the simple life.' Since those early days conditions have changed in Kaiserswerth and elsewhere, changed for the better, we say. Also in our American Motherhouses the pioneer period is past with its peculiar hardships; but these made for a strength that rose superior to circumstances and in the midst of privations rejoiced to follow the lofty ideal. There is still something of this spirit to be found among our deaconesses and its influence is felt beyond our Motherhouses. The Church, generally quite unconscious of the fact, is under obligations to Fliedner for a body of consecrated women who by



the simplicity of their life and the unselfish devotion to their duty, prove to the pleasure-mad generation of our day that it is more blessed to forego than to indulge, to serve than to domineer, to give than to receive.

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These reflections by no means exhaust the list of Fliedner's characteristic services to the Church. I have only in part touched upon what he has done for the deaconess work, have just in passing mentioned his decisive influence on the organization of the male diaconate, have said nothing of his effective pioneer work in prison reform nor of his part in arousing Protestant Germany to a sense of obligation toward the brethren in the faith struggling to maintain themselves in the face of Roman intolerance, and have not even referred to his journey to Pittsburgh where he placed four deaconesses in charge of the hospital just founded by Passavant. This last fact alone places the Lutheran Church in this country under special obligations to him, for it was Fliedner who directed Passavant's zeal to the diaconate and to hospital work. Had it not been for Passavant, there probably would be no Lutheran hospital in Pittsburgh and certain other cities and no Motherhouse at Milwaukee; yes, even the founding of this Motherhouse at Minneapolis is to an extent due to the encouragement and advice he gave the Norwegian brethren in this city over twenty-five years ago. Thus through Passavant the diaconate in America is directly linked to Fliedner. He is one of those blessed servants of God, whose works do follow them. We to-day are reaping the fruits of his labors, and the least we can do is to recognize clearly what we owe to him, to endeavor to conduct the diaconate on the broad and lofty principles he championed, and to tell the Church of her debt of gratitude to "the Father" of the modern female diaconate that her interest may be quickened and her daughters rally to this service of love in the Name of Christ.

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## The Female Diaconate and Social Service.

By Rev. CHAS. E. HAY, D. D., Baltimore, Md.

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One hundred years ago neither of the terms embodied in our theme would have been intelligible. They represent two great movements in the modern Christian world neither of which has yet attained clearness of outline in the minds of the great majority of Christian people.

In this presence, however, no time need be lost in defining the female diaconate. The most of us here assembled have sufficient occasion as we move among the churches to exercise our powers of elucidation in attempting to correct the woefully distorted and inadequate conceptions prevalent concerning the deaconess calling. But we are, happily, all of one accord as to the character and aims of our ministry of love and never widely divergent as to its methods and its limitations.

But we are summoned to determine, if we may, the proper relations of our work to a much newer claimant for the sympathy and effort of Christian people. The term, Social Service, bulks large in the literature of the day. The advocates and promoters of its ideals are active and aggressive. It is admittedly accomplishing a vast amount of good. It commends itself, not only to Christian people, but in a peculiarly forcible way to men of philanthropic spirit who have been unconsciously influenced by Christian ideals but are not followers of Christ nor identified with the church and her specific activities. It opens public playgrounds for the children, provides healthful amusements for growing youth, establishes free reading-rooms and public baths, arranges summer outings for city waifs, founds social settlements in the slums of great cities, conducts mothers' meetings and industrial schools.—in a word, seeks to change the depressing and degrading environments of the submerged masses and, by creating a wholesome and stimulating atmosphere, to awaken slumbering physical and mental and moral energies, and thus develop a worthy manhood and womanhood.

To accomplish these ends, a large number of organizations have been formed, each of which makes appeal for the moral and financial support of benevolent individuals and of the community at large. Some Christian congregations have embarked in large enterprises of this character and there are those who maintain that the church's most pressing duty in our age is to assume the leadership in this entire altruistic movement. That so little has been said in the public prints of the relationship of the female diaconate to this imposing program, is probably due to

the fact that the community at large has scarcely become aware of our existence. It is for us, however, to observe the signs of the times and to determine whether there is here opened a door of usefulness for us, or at least to decide in how far we should countenance and co-operate with these larger movements of the day.

It may be helpful to note at the outset a few distinct points of difference between social service and deaconess activity. The latter is professedly and positively Christian; the other not necessarily so. The one is a woman's ministry; the other appeals equally to men and women. The former enlists its agents for limited terms of service upon salary, or avails itself of the voluntary labors of those whose chief energies are devoted to other pursuits and who can assign only certain days or hours to personal co-operation; the latter claims the undivided time and strength of those who consecrate their lives to it as a sacred calling. The one seeks primarily the improvement of temporal conditions, the relief of physical ills, and the brightening of the earthly lives of those to whom it ministers; the other is always mindful of the eternal destiny of men and chiefly concerned for their eternal interests. Evidently, we have here two spheres of activity which may overlap and interpenetrate, but can never coalesce. Each must remain conscious of its own specific character and address itself to the solution of its own problems. Only thus can there be a mutual recognition and helpful co-operation upon the part of those who represent the two great movements.

Many Christian people are prominent in various forms of modern social service; but there are also many equally prominent who profess no religious faith or who represent creeds which are positively hostile to Christianity. The question is thus forced upon us: What is the proper attitude of our work and workers toward the broad benevolent movements and the specific enterprises large and small which are in our day classed under the somewhat indefinite term, Social Service?

1. We must not fail to observe that the idea of genuine social service is by no means a novelty in deaconess circles. Ever since the days of Fliehn, our Sisters have recognized three aspects of their calling, regarding themselves as first, Servants of Christ; second, Servants to one another; third, Servants of the needy. Next to the effort to serve their Lord in reverent submission to His will, the whole aim and energy of the deaconess are concentrated upon the service of others—social service, the service of her fellow-toiler in the kingdom and of all who share with her the common needs and miseries of fallen humanity. Though she labors in a humble, quiet way, dealing with individuals rather than with society at large, rendering private rather than public

service, yet the result of her labors has been marvelous in the uplift of communities and the betterment of social conditions.

The program of modern social service is a more ambitious one. It has large projects. It deals with communities rather than with individuals. It studies and seeks to improve economic conditions. It gives great and needed attention to problems of sanitation.

2. We should rejoice in all that is good in the various organizations which have for their aim the relief of misery and the physical and moral elevation of communities. There should never be the slightest trace of the spirit which would oppose or minimize the efforts of those who walk not with us. However imperfect the methods and inadequate the ideals of some of these associations, they are for the most part sincere in their purposes and actuated by commendable motives. Furthermore, they are really accomplishing much good. They are doing some things which greatly need to be done and for the accomplishment of which the female diaconate, even when reinforced by a virile male diaconate, has not the proper facilities. Still further, these various philanthropic agencies are cultivating in the community at large a spirit of sympathy for the unfortunate and helping to exorcise the spirit of selfishness which so readily dominates the natural heart of man. We should credit them with doing their part to make our age so largely a Samaritan age.

3. We should recognize the fact that these wide spread movements, although so often not professedly Christian, are after all most clearly an outgrowth of Christianity. They reflect in measure the light of the Cross. The spirit of Christianity has so permeated the civilized world and its benevolent works have been so marked and so beautiful that the world has come to accept so much of the church's program for the salvation of men as affects their outward and physical condition. Everyone seems ready to heed the call to "feed the hungry and clothe the naked," while many seem eager to extend the catalogue of charitable services until there shall be no misery nor need that shall not find a corresponding specific agency prepared to apply the remedies which modern ingenuity has devised. But if our age is thus distinctly a Samaritan age, we should not forget Who it was that gave the world the parable of the good Samaritan and laid the foundation for all this benevolent activity in His own unselfish life. Surely we can but rejoice that His lessons are in so far being heeded even by many who fail to note the real origin of their benevolent ideals.

4. While thus granting cordial recognition to what is commendable in the motives and methods of all sincere agencies of social service, we cannot but note in many of them the absence

of that which to us is the most essential factor in true moral reformation, i. e., the recognition of sin in the human heart and the absolute need of the salvation which only Christ can give. We cannot accept without reserve for our own guidance any program which leaves out Christ and His gospel. We cannot co-operate with Christless organizations in any such way as to dim our own testimony for Him, or to reduce our ministry of Christian love to the level of mere human philanthropy. Fidelity to our high ideals of service for Christ and in His name may seem to limit our field. The results of our labors may thus be less apparent to the world than those of civic orders and reform associations, but our work will be more thorough and permanent, and its results will be found in spiritual transformations which only the light of eternity will fully reveal.

5. With such reservations as are implied in the above considerations, the deaconess motherhouse and its representatives may maintain the most friendly relations with all sincerely charitable organizations. It should recognize them as to some extent toilers in a common field, allies in the great work of unselfish ministry to the needy. As far as possible, it should co-operate with them in their large plans for systematic study of the social problems of the day, and in the advocacy of measures for the improvement of civic conditions, the relief of the poor from the oppressions of cruel task masters, and the opening of opportunities for advancement to all. We may very properly, and to the great advantage of our work, avail ourselves of the results of investigations conducted by associations which are purely philanthropic in their motives and aims, even though they should be distinctly hostile to religion. We should be grateful for the information which they accumulate and the revealing light which they cast upon many of the dark problems with which we too have to struggle. In many of their practical measures, also, we can co-operate most freely,—in the erection of hospitals, the opening of reading rooms and night schools, in the gathering of fresh air funds, and the like. Our co-operation may extend beyond mere moral and financial support. In some forms of general social service our Sisters may personally participate, as in the practical work of the associated charities of our cities, in municipal and state hospitals where their presence is desired and where they will not be required to conceal their religious convictions. Thus the motherhouses may encourage and aid in many a good work and may at the same time gain a vantage ground for the prosecution of their own peculiar forms of service. With our present limited numbers, however, but few of our Sisters can give all their time and energy to any service which looks only to the amelioration of external conditions. They may lend a helping



hand now and then, may speak a cheering word to the discouraged social workers, and may follow up the labors of secular charity with their silent appeal to the slumbering spiritual powers whose very existence may have been ignored.

6. We may learn lessons of practical efficiency from many of the societies engaged in secular and social service. Their work is done with tireless energy and with systematic thoroughness. They seek to discover the proximate and remote causes of misery and distress and by preventive measures to arrest the progress of corrupting influences. Shall we not emulate and aid them in this laudable endeavor? Shall we be so engrossed in our great work of uplifting the fallen and comforting the sick as to feel no interest in wide-spread and intelligent efforts to prevent sickness and remove the temptations that lead multitudes to their fall? May we not in our own work give more attention to the saving of the young and the strengthening of moral character in those who are waging an unequal conflict with the evil forces of their environment. In other words, should we not lay more stress than we have sometimes done upon the educational and prophylactic features of our work, seeking to prevent rather than merely to heal and remedy? In making this suggestion, I have in view a possible broadening of our vision and enlarging of our field of activity. I do not forget that under present conditions the calling of the deaconess must be rather to follow than to lead the army of reform, looking after those who have already fallen and seeking to restore those who have gone out of the way. She is to serve those whom social reformers cannot reach and to sound depths of human need which no improvement of economic conditions can meet. She is pre-eminently an angel of mercy to the individual—to the individual in need. She is to be a "succourer of many." Yet in this humble ministry she must often realize how much better it would have been to prevent the misery she seeks to remedy, and to this end she will eagerly grasp every suggestion which the study and experience of other toilers in the social field may furnish her. She will study their methods and thus add to her own equipment for social service within the proper field of the diaconate.

7. Finally, the large development of social service activity in our age lays a new responsibility upon the female diaconate. The latter, with its eighty years of fruitful experience in the modern world, should surely be in position to profoundly influence the new movements, many of whose foremost leaders are Christian people ready and eager to learn from the experiences of the past and anxious to embody as much as possible of Christian principle and theory in the constitution of the organizations which they are forming. To such, the historic female diaconate pre-

sents a concrete example of utterly unselfish, loving and efficient ministry which cannot be overlooked. And to the generous youth who are devoting themselves with enthusiasm to the various forms of social service the modern deaconess appears the impersonation of the very purest spirit of charity. If the Christian motive of her life be clearly manifest, her example may go far to win them to a fuller knowledge of Christ and thus supply the missing note in the broad philanthropies which are combining their forces for the uplift of society and the moral regeneration of the human race.

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# Literature on Diaconate and Inner Mission.

## FEMALE DEACONATE.

**DEACONESSSES AND THEIR CALLING. A Handbook for the Instruction of Probationers.** By Frederick Meyer. Translated by Emma Endlich. 58 pp.

**THE DEACONESS AND HER WORK.** By Sister Julie Megner. Translated by Mrs. Adolph Spaeth. 1911. 196 pp. 1. Historical. 2. The Sphere of Deaconess Work. 3. Principles and Aims of the Deaconess Work.

**SAME IN GERMAN.**

**PROCEEDINGS AND PAPERS OF THE CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES IN THE U. S.** 1. Philadelphia, 1896. 2. Milwaukee, 1897. 3. Omaha, 1899. 4. Baltimore, 1903. 5. Philadelphia, 1904. 6. Milwaukee, 1905. 7. Philadelphia, 1908. 8. Omaha, 1910. 9. Chicago, 1912. 10. Baltimore, 1913. 11. Minneapolis, 1914.

**DEACONESSSES IN EUROPE AND THEIR LESSONS FOR AMERICA.** By Jane M. Bancroft Ph. D. 264 pp. Cranston & Stowe. 1890. Contents: 1. The Diaconate. 2. Deaconesses in the Early Church. 3. From 12. to 19. Century. 4. Fließner. 5. Institutions at Kaiserswerth. 6. Regulations at K. W. 7. Other Establishments on the Continent. 8. Deaconesses of German Methodism. 9. Deaconesses in Paris. 10. Deaconesses in England. 11. Midway Institutions. 12. Deaconesses in Scotland. 13. The Deaconess Cause in America. 14. Means of Training and Field of Work for Deaconesses in America. 15. Objections met and Suggestions offered.

**DEACONESSSES ANCIENT AND MODERN.** By Rev. Henry Wheeler. 315 pp. Hunt and Eaton, 1889. 1. Prophetesses of the Old Testament. 3. Women of the Gospels. 3. Women of the Acts. 4. Women of the Epistles. 5. Deaconesses of the Apostolic Church. 6. Deaconesses of the Early Church. 7. The Ordination of Deaconesses. 8. The Work, Character and Persecutions of the Ancient Deaconesses. 10. Deaconesses and Sisterhoods Fundamentally Different. 11. Female Diaconate and the Error of the Spiritual Marriage of the Individual with Christ. 12. The Deaconesses of Kaiserswerth. 13. Deaconesses in England. 14. Deaconesses in the United States. 15. Deaconesses in the Methodist Episcopal Church. 16. Conclusion.

**THE MINISTRY OF DEACONESSSES.** By Deaconess Cecilia Robinson. 241 pp. Methuen & Co., London, 1898. Contents: 1. The Ministry of Women in the New Testament. 2. and 3. The Deaconess of the Fourth Century. 4. The Ministry of Women in the West. 5. The Position and Work of the Primitive Deaconess. 6. A Review of the History of the Deaconess. 7. and 8. The Revival of the Order of Deaconesses. 9. The Deaconess of To-day. 10. The Daily Life of a Parish Deaconess. Appendices: Liturgical Remains, Canons, etc.

**DEACONESSSES—BIBLICAL, EARLY CHURCH, EUROPEAN, AMERICAN.** By **Lucy Rider Meyer**. 242 pp. Hunt & Eaton, N. Y., 1889. Contents: 1. Deaconesses of the Bible. 2. Deaconesses of the Early Church. 3. Deaconesses of the Time of Reformation. 4. Deaconesses of Modern Europe. 5. Deaconesses of America. 6.—12. History of Chicago Deaconess Home.

**THE DEACONESS AND HER VOCATION.** **Four Addresses by Bishop Thoburn**. 127 pp. Hunt & Eaton, N. Y. Cranston & Curts, Cincinnati, 1893. Contents: 1. The Deaconess and Her Work. 2. The Modern Deaconess. 3. The Deaconess Movement. 4. The Deaconess and Her Vocation.

**HISTORY OF THE DEACONESS MOVEMENT IN THE CHRISTIAN CHURCH.** By **Rev. C. Golder, Ph. D.** With 200 Illustrations. 613 pp. Jennings & Rye, Cincinnati. Eaton & Mains, N. Y., 1903. Contents: 1. The Female Diaconate until the Reformation. 2. Renewal of the Female Diaconate in Modern Times. 3. The Institutions at Kaiserswerth. 4. Development of Deacon Work in the State Church of Germany. 5. Free Church Deaconess Institutions in Germany, Switzerland and Sweden. 6. The Deaconess Cause in England and Scotland. 7. Deaconess Institutions in Other European Countries. 8. Deaconess Work in the Lutheran Church of America. 9. Deaconess Homes in Various Protestant Churches in America. 10. The Beginning of Deaconess Work in the Methodist Church in America. 11. Deaconess Homes of the Methodist Episcopal Church in the United States. 12. Deaconess Homes of German Methodists in the United States. 13. The Female Diaconate in the Protestant Episcopal Church of America and in Other Churches and Lands. 14. Mission and Aim of the Female Diaconate in the United States. 15. The Hospital in General and the Deaconess Hospital in Particular. Appendix: Principals and Statistics.

**THE DEACONESS MOTHERHOUSE IN ITS RELATION TO THE DEACONESS WORK.** By **Rev. C. Golder, Ph. D.** 155 pp. Pittsburgh Printing Co., 1907. Contents: 1. The Scriptural Foundation of the Deaconess Work. 2. The Deaconess Motherhouse. 3. The Deaconess Sisterhood. 4. The Deaconess Movement in the United States. Appendices: Principles and Suggestions.

**DIE WEIBLICHE DIAKONIE IN IHREM GANZEN UMFANG.** **Dargestellt von Theo. Schaefer**. 3. Vols. I. Die Geschichte der weibl. Diakonie, 330 pp. II. Die Arbeit der weibl. Diakonie, 344 pp. III. Das Mutterhaus, 350 pp. The most comprehensive, complete and standard work on the female diaconate.

**DIE CHRISTLICHE LIEBESTÄTIGKEIT.** By **N. Dalhoff**. 1904. 322 pp. 1. Der Begriff der Diakonie. 2. Das Subject der Diakonie. 3. Die Bestimmung der D. 4. Der Gegenstand der D.

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## BIOGRAPHICAL.

**THEODOR FLIEDNER. SEIN LEBEN UND WIRKEN.** By George Fliedner. 2 Vols., 300 pp. each. Diakonissen-Anstalt, 1908 and 1910. Contents: Vol. I. 1. Jugendzeit. 2. Lehr- und Wanderjahre. 3. Ein Jahrzehnt voller Mannesarbeit. 4. Unter den Seinen. 5. Die ersten Liebesanstalten in Kaiserswerth. Vol. II. Die Erneuerung des apostol. Diakonissenamts (1836). 7. Wachstum nach innen und aussen (1837—1842). 8. Wirken im Vaterland (1842—49). 9. Ueber Land und Meer. 10. Der Diakonissenvater.

**WILHELM LOEHE'S LEBEN.** By J. Deinzer. 3 Vols. Wilhelm Loehe. Ein Lebensbild von Karl Eichner. 173 pp. Wartburg Publ. House, Chicago, 1908. 1. Loehe's Werden. 2. Loehe's Wirken. 3. Würdigung Loehe's.

**ELIZABETH FRYE.** By Mrs. E. R. Pitman. 269 pp. Roberts Brothers, Boston, 1902. In series of "Famous Women." An interesting biography, following the various labors of this pioneer in reformatory work in Newgate, on convict ships and in continental prisons. With copious quotations from her correspondence.

**LIFE OF DOROTHEA LYNDE DIX.** By Francis Tiffany. 392 pp. Houghton, Mifflin & Co., 1891. A remarkable record of philanthropic and patriotic labors on a national and international scale.

**WOMEN AND THE REFORMATION.** By Emma Louise Parry. 204 pp. Lutheran Publication Society. 1882.

**LEADERS OF MODERN PHILANTHROPY.** By William Garden Blaikie, DD., LL.D. 296 pages. American Tract Society. With 15 portraits. Contents: John Howard, Wm. Wilberforce, Elizabeth Fry, Thomas Chalmers, Zachary Macaulay, Stephen Crellet, Joseph Sturge, Andrew Reed, Thomas Guthrie, David Livingstone, William Burn, John Patteson, Titus Salt, George Moore, Agnes Jones.

**PRAYING AND WORKING. WHAT MEN CAN DO WHEN IN EARNEST.** By Rev. William Fleming Stevenson. 411 pp. Order of Christopher, N. Y., 1892. Biographical Sketches of Falk, Wichern, Fliedner, Gossner and Harms.

**LIFE OF FLORENCE NIGHTINGALE.** By Sarah A. Tooley. 344 pp. With 24 Illustrations. Macmillan Co., N. Y. Early Life. Meeting with Elizabeth Fry. Life at Kaiserswerth. Service in Crimean War. Hospitals and Training Schools for Nurses. Beautiful Old Age.

**GEORGE MUELLER OF BRISTOL, AND HIS WITNESS TO A PRAYER HEARING GOD.** By Arthur T. Pierson. 462 pp. The Baker & Taylor Co., N. Y., 1899. A careful study of the life and character of the Founder of the Orphanage at Bristol, supported entirely by voluntary gifts, without solicitation, in answer to prayer.

## Christian Charities and Inner Missions.

### **THE INNER MISSION. A HANDBOOK FOR CHRISTIAN WORKERS.**

By **J. F. Ohl, Mus. D.** 1911. 253 pp. Contents: Introduction—I. Preliminary History of the I. M. II. The I. M. in the modern form.—Its Immediate Antecedents—Its Systematic Development—Its Organs. III. Forms of I. M. Activity—Propagation of the Gospel—Care and Training of Children—Training and Preservation of Young People—Protection of Imperiled—Saving of the Lost—Cure of the Sick and Defective—Conflict with Social Ills.—Miscellaneous. Appendix: Lutheran I. M. Institution in U. S.

**G. UHLHORN. DIE CHRISTLICHE LIEBESTÄTIGKEIT.** Vol. I. Alte Kirche. Vol. II. Mittelalter. Vol. III. Seit der Reformation.

**CHRISTIAN CHARITY IN THE ANCIENT CHURCH.** By **Gerh. Uhlhorn.** 424 pp. Chas. Scribners' Sons, 1883. The standard works on history of Christian Charities.

**DIE WERKE DER LIEBE.** By **G. Lehmann.** Lectures held at Leipzig, 1869—70. 380 pp. Contents: 1. Wesen, Aufgabe und Bedeutung der I. M. 2. Zur Geschichte der I. M. 3. Die Werke der rettenden Liebe. 4. Die Werke der bewahrenden Liebe. 5. Die Werke der gewinnenden Liebe. 6. Die Arbeiter der I. M. 7. Organisation der I. M.

**LEITFADEN DER INNEREN MISSION.** By **Th. Schaefer.** 1903. 473 pp. Vorgeschichte der I. M.—Geschichte der I. M.—Arbeit der I. M.—Arbeitskräfte der I. M.

**DIE LEHRE DER I. M.** By **Paul Wurster.** 1895. 414 pp. The most scientific presentations of the subject. A volume of the Sammlung von Lehrbüchern der praktischen Theologie.

**WAS JEDERMANN HEUTE VON DER I. M. WISSEN MUSS.** By **P. Wurster and M. Hennig.** 1902. 270 pp. Contents: Warum treiben wir I. M.?—Wie hat man in früheren Zeiten getrieben, was man jetzt I. M. nennt?—Die Arbeitskräfte und Arbeitsmittel der I. M.—Wie ergänzt die I. M. die Wortverkündigung der Kirche?—Wie nimmt sich die I. M. der Jugend an?—Wie hilft die I. M. den Gefährdeten und Verlorenen?—Wie hilft die I. M. den Gebrechlichen und Kranken?—Wie bekämpft die I. M. die sozialen Notstände?

**CHRISTIAN LIFE IN GERMANY.** By **Edw. Williams.** 313 pp. Fleming H. Revell Co. A description of I. M. work in Germany.

**A COLONY OF MERCY.** By **Julie Suttan.** An excellent description of the work at Bielefeld under Bodelschwingh.



The Principles of the Female Diaconate.....Dr. A. Spaeth.  
The Organization of the Prominent Motherhouses in Germany.  
.....Rev. C. Goedel.  
The Female Diaconate in America Outside of the Lutheran  
Church.....Rev. J. F. Ohl.  
The Relation of Christian Bodies to the Deaconess Work and  
the Popular Prejudices and Objections Against It.  
.....Rev. W. A. Passavant, Jr.  
Parish Work in America.....Dr. W. A. Dunbar.  
Parish Deaconess Work.....Rev. E. A. Fogelström.

Theses on the Training of Deaconesses.....Dr. A. Spaeth.  
How May Interest in the Deaconess Cause be Stimulated, and  
Devout Women be Won for the Work?.....Rev. J. F. Ohl.  
The Parish Deaconess.....Dr. U. G. Werner.  
The Sister in the Kindergarten.....Rev. C. Goedel.  
Peculiarities in American Social and Religious Life that Must  
be Considered in the Training of Deaconesses in America.  
.....Rev. F. P. Manhart.

The Relation of the Motherhouse to the Church...Dr. A. Spaeth.  
Service of Consecration.....Rev. F. P. Manhart.  
How Can We Introduce Deaconess Work into the Congregation  
and Make it Successful?.....Rev. S. R. Tollefson.  
Translation of Technical Terms.  
The Deaconess and the Trained Nurse..Rev. W. A. Passavant, Jr.  
The Spirit of Cheerfulness Among Our Sisters...Rev. C. Goedel.

The Relation of a Deaconess at Work in an Outstation to Her  
Motherhouses and Its Rector, and to the Congregation or In-  
stitution and the Pastor where She Works...Dr. A. Spaeth.  
The Aim and Limits of Deaconess Work in Hospitals.  
.....Rev. H. L. Fritschel.  
Christian Liberty in the Motherhouse.....Rev. C. Goedel.  
The Special Training of Parish Sisters.....Dr. F. P. Manhart.



## FIFTH CONFERENCE—PHILADELPHIA, PA., April 1904.

The Internal Management of the Deaconess Motherhouse.

- .....Rev. H. L. Fritschel.  
 Fundamental Principles of the Deaconess Motherhouses Connected with the Kaiserswerth General Conference.  
 What the Female Diaconate Owes to Germany...Dr. C. E. Hay.  
 Motherhouses vs. Free Association.....Dr. A. Spaeth.  
 The Foundations of the Motherhouse.....Rev. C. Goedel.  
 Lessons for Our Work from the Female Diaconate of the Early Church.....Dr. F. P. Manhart.

## SIXTH CONFERENCE—MILWAUKEE, WIS., Oct. 1905.

- "Converted" Sisters.....Rev. C. Goedel.  
 The Duty of the Church towards the Diaconate...Dr. A. Spaeth.  
 How are More Sisters to be Gained?.....Dr. Chas. E. Hay.  
 The Education of Deaconesses.....Rev. H. L. Fritschel.

## SEVENTH CONFERENCE—PHILADELPHIA, PA., April 1908.

- Some Peculiar Difficulties Confronting the Development of the Deaconess Cause in America.....Rev. E. F. Bachmann.  
 Loeh's Influence upon the Deaconess Work.....Dr. A. Spaeth.  
 Could the scope of our work be wisely enlarged by establishing a special class of helpers, others than deaconesses, closely connected with the Motherhouse?.....Dr. Chas. E. Hay.  
 A Brief History of the Lutheran Deaconess Motherhouses in America.....Rev. Herm. L. Fritschel.

## EIGHTH CONFERENCE—OMAHA, NEB., June 1910.

Contentment and Happiness in the Deaconess Calling.

- .....Rev. A. Fonkalsrud.  
 What and how much should be required in the theoretical course of study for Sisters?.....Dr. Chas. E. Hay.  
 The Training of our Sisters after the Completion of the Course for Candidates.....Rev. E. F. Bachmann.  
 The Consecration of Deaconesses.....Rev. Herm. L. Fritschel.  
 Is it desirable to train nurses along with deaconesses? If so, how may the true deaconess spirit be maintained?  
 .....Rev. H. B. Kildahl.

## NINTH CONFERENCE—CHICAGO, ILL., May 1912.

Essentials and Non-Essentials of the Female Diaconate.

- .....Rev. Herm. L. Fritschel.  
 The Motherhouse and the Kindergarten Work..Dr. Chas. E. Hay.  
 Spiritual Ministrations by Sisters.....Rev. P. M. Lindberg.  
 Sources of Danger to the Spiritual Life in our Motherhouses.  
 .....Rev. E. F. Bachmann.  
 The True Deaconess Spirit, and How it May be Cultivated.  
 .....Rev. H. B. Kildahl.



## TENTH CONFERENCE—BALTIMORE, MD., April 1913.

The Deaconess Work in its Relation to the Church.

.....Rev. M. Rufsvold.

Is there an Undercurrent Retarding the Deaconess Work?

.....Rev. C. Hultkrans.

Sources of Blessing and Strength in the Spiritual Life of the

Deaconess.....Rev. E. F. Bachmann.

The Preparatory Season for Consecration...Rev. H. L. Fritschel.

What Additional Fields of Labor are Open for Deaconess Service  
in America?.....Dr. Chas. E. Hay.

## ELEVENTH CONFERENCE—MINNEAPOLIS, MINN., May 1914.

The Church's Debt of Gratitude to Fliedner.

.....Rev. E. F. Bachmann, D. D.

The Diaconate and Social Service.....Rev. Chas. E. Hay, D. D.

Literature on the Inner Missions and the Female Diaconate.



... THE ...

## **Lutheran Deaconess Motherhouses in the U. S.**

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1. Mary J. Drexel Home and Philadelphia Deaconess Motherhouse, 2100 S. College Ave., Philadelphia, Pa.
2. Lutheran Deaconess Motherhouse, 23d and Cedar Sts., Milwaukee, Wis.
3. Lutheran Deaconess Home and Training School, 2500—2600 W. North Ave., Baltimore, Md.
4. Immanuel Deaconess Institute, 34th St. and Meredith Ave., Omaha, Neb.
5. Norwegian Lutheran Deaconess Institute, 1417 E. 23d St., Minneapolis, Minn.
6. Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y.
7. Bethesda Deaconess Home and Hospital, 254 E. 10th St., St. Paul, Minn.
8. Norwegian Lutheran Deaconess Home and Hospital, 1134-1142 N. Leavitt St., Chicago, Ill.
9. Ebenezer Deaconess Institute, Brush, Colorado.



NORWEGIAN LUTHERAN DEACONESS INSTITUTE, MINNEAPOLIS, MINN.

22380



THE CONFERENCE OF LUTHERAN DEACONESS MOTHERHOUSES, BROOKLYN, N. Y., 1916.



First Row beginning from the left: SR. ANNA FLINT, SR. SOPHIA JEPSON, SR. CATHARINE DENTZER, DR. H. W. ROTH, SR. WILHELMINE DITTMANN, SR. LENA NELSON, SR. OLETTA BERNTSEN, SR. MELINDA MUNSON.

Second Row beginning from the left: REV. P. PETERSEN, DR. C. E. HAY, MR. FRED. PAULSEN, REV. H. L. FRITSCHIEL, DR. E. BACHMANN, REV. C. MORGAN, DR. O. FONKALSRUD, REV. A. E. OEFSTEDAL.



PROCEEDINGS AND PAPERS

...OF...

# The Twelfth Conference

...OF...

EVANGELICAL - LUTHERAN

# Deaconess Motherhouses

IN THE

United States.



BROOKLYN, N. Y.,

MAY 23, 1916.



# PROCEEDINGS.

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## FIRST SESSION.

The Conference of Lutheran Deaconess Motherhouses in the United States met May 23, 1916. at the Norwegian Lutheran Deaconess Motherhouse and Hospital, Brooklyn, N. Y., for its twelfth convention.

At 8 P. M. the delegates and guests joined the Sisters of the entertaining Motherhouse at the chapel services. After the hymn, "O Holy Spirit Enter In", Rev. C. Morgan of Minneapolis, Minn., read Psalm 103 and led in prayer. The Rev. O. A. Fonkalsrud, Ph. D., extended a cordial welcome to the Conference in behalf of the Norwegian Lutheran Deaconess Motherhouse. Rev. E. F. Bachmann, D. D., replied in behalf of the Conference. Rev. H. W. Roth, D. D., LL. D., of Pittsburgh, Pa., spoke on the beginnings of the deaconess work in America, giving many interesting personal reminiscences. The Rev. A. Oefstedal of Chicago, Ill., read his paper on "How shall we arouse the Church to deeper interest in the deaconess cause?" (see page 17). After a brief discussion, to be continued the next morning, the Conference adjourned at 9:30 with the Lord's Prayer and benediction.

## SECOND SESSION.

### Wednesday A. M.

The second session was opened with devotional service conducted by Rev. S. Sigmond of Brooklyn, N. Y. The roll call showed the following Motherhouses represented by delegates:

*The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, represented by Rev. E. F. Bachmann, D. D., Rector, Sister Wilhelmine Dittmann, Sister Superior.

*Lutheran Deaconess Motherhouse, Milwaukee, Wis.*, represented by Rev. H. L. Fritschel, Rector, Sister Catharine Dentzer, Sister Superior, Rev. H. W. Roth, D. D. LL. D., for Board of Managers.

*Lutheran Deaconess Motherhouse and Training School of the General Synod, Baltimore, Md.*, represented by Rev. Chas. E. Hay, D. D., Pastor, Sister Sophia Jepson, Head Sister, Rev. G. L. Gettey, York, Pa., for the Board.

*Immanuel Deaconess Institute, Omaha, Neb.*, represented by Sister Anna Flint, Sister Superior, Rev. P. Petersen, Chicago, Ill., for the Board.

*Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y.*, represented by Rev. O. A. Fonkalsrud, Ph. D., Rector, Sister Olette Berntsen, Sister Superior, Mr. E. Erickson, Brooklyn, N. Y., for the Board.

*The Norwegian Lutheran Deaconess Home and Hospital, Minneapolis, Minn.*, represented by Sister Lena Nelson, Sister Superior, Rev. C. Morgan and Mr. Fred Paulsen for the Board.

*The Norwegian Lutheran Deaconess Home and Hospital, Chicago, Ill.*, represented by Rev. A. Oefstedal, Rector, Sister Melinda Munson, Training Sister, Rev. N. Lockram, Chicago, Ill., for the Board.

The following visitors attended sessions of the Conference and were welcomed and extended the privilege of the floor:

Rev. S. O. Sigmond, Brooklyn.

Rev. R. Sigmond, Brooklyn.

Rev. C. O. Pedersen, Brooklyn.

Rev. J. C. Herre, Brooklyn.

Rev. F. Holter, Newark, N. J.

Mr. C. Lund, Brooklyn.

Mr. B. Berger, Brooklyn.

Mr. B. Bendixen, Brooklyn.

Mr. J. Musous, Brooklyn.

Mr. C. W. Lausen, Brooklyn.

Sister Ingeborg Ness, Brooklyn.

Sister Leonora Pedersen.

Sister Julia Nilsen.

Sister Elise Hujdala.  
 Sister Sophie Torkelsen.  
 Sister Canstanse Jonasen.  
 Sister Marie Olsen.  
 Sister Louise Otesen.  
 Sister Bergithe Nilsen.  
 Sister Lottie Petterson.  
 Sister Martha Hanson.

The Secretary, Rev. H. L. Fritschel, submitted the statistical report and the historical survey:

## STATISTICAL REPORT.

May 1, 1916.

Name of Motherhouse.	Deaconesses.	Probationers.	Total.	Pupils.	Stations.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses . . . . .	59	23	82	1	17
2. Milwaukee, Wis. — Lutheran Deaconess Motherhouse . . . . .	28	23	51	—	7
3. Baltimore, Md. — Lutheran Deaconess Motherhouse and Training School.....	33	15	48	1	19
4. Omaha, Neb. — Immanuel Deaconess Institute . . . . .	40	5	45	6	3
5. Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute . . . . .	17	18	35	1	4
6. Brooklyn, N. Y. — Norwegian Lutheran Deaconess Home and Hospital.....	5	14	19	—	6
7. St. Paul, Minn. — Bethesda Deaconess Home and Hospital . . . . .	15	8	23	—	3
8. Chicago, Ill.—Norwegian Lutheran Deaconess Home and Hospital.....	34	21	55	3	5
9. Brush, Colo.—Eben-Ezer Mercy Institute.	2	2	4	—	2
Total.....	233	129	362	12	52



Figures in parenthesis indicate number of Sisters at the respective stations.

1. *The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses*, 2100 S. College Ave., Philadelphia, Pa. — Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Stations: At Philadelphia, Home for the Aged (3). Children's Hospital (10). Dispensary (1). The Lankenau School for Girls (11). Kindergarten (1). Kindergarten Training School (1).

Fields of Labor: German Hospital, Philadelphia (27). Social Service, Eastern Hospital, Easton, Pa. (4). Kensington Dispensary for Treatment of Tuberculosis (1). Lutheran Home for the Aged, Erie, Pa. (2). Tabor Home for Children, Doylestown, Pa. (2). Parish Work in Philadelphia (2), New York (1), Easton (1), Erie (1).

2. *Lutheran Deaconess Motherhouse*, Milwaukee, Wis., 2222 Cedar St. — Rev. H. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: At Milwaukee: Milwaukee Hospital (23). Passavant Hospital, Pittsburgh, Pa. (5). Layton Home, Milwaukee (1). Orphans' Home, Zellenople, Pa. (5). Home for Epileptics, Rochester (5). Visiting Sister, Milwaukee (1). In Motherhouse, Milwaukee (9).

Fields of Labor: Home for the Aged, Zellenople, Pa. (2). Settlement, Neighborhood House, Pittsburgh (1).

3. *The Immanuel Deaconess Institute*, Omaha, Neb., 34th St. and Meredith Ave.—Rev. P. M. Lindberg, Rector; Deaconess Anna Flint, Sister Superior.

Stations: At Omaha: Immanuel Hospital (22). Bethlehem Children's Home (2). Nazareth Home for the Aged and Invalids (6).

Fields of Labor: Augustana Mission Cottage, Minneapolis, Minn. (1). Parish Augustana, Minneapolis, Minn. (1). Parish Immanuel, Chicago, Ill. (1). Parish 1st Church, Rockford, Ill. (1). Parish Augustana, Denver, Colo. (1). Old People's Home, Madrid, Ia. (1). Immanuel Women's Home, Chicago, Ill. (1). Immanuel Hospital, Portland, Ore. (4). Mission Field, China (2).

4. *Lutheran Deaconess Motherhouse and Training School*, 2500 West North Ave., Baltimore, Md.—Rev. Chas. E. Hay, D. D., Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (2). Industrial School (1). Nursing (4).

Fields of Labor: Tabitha Home for the Aged and Orphanage (3). Orphans' Home, Loysville, Pa. (1). Orphans' Home, Nachusa, Ill. (1). National Home for the Aged, Washington, D. C. (2). Muhlenberg Mission, Liberia, Africa (1). Church of the Atonement, New York City (1). Christ Church, New York City (1). St. John's Church, New York City (1). St. Matthew's Church, Philadelphia, Pa. (1). Zion Church, Harrisburg, Pa. (1). Memorial Church, Harrisburg, Pa. (1). St. Paul's Church, York, Pa. (1). St. Peter's

Church, Middletown, Pa. (1). Messiah Church, Baltimore, Md. (1). Trinity Church, Canton, O. (1). Grace Church, Chicago (1). Trinity Church, Rockford, Ill. (1). St. Luke's Church, Logansport, Ind. (1). Inner Mission Society, Baltimore, Md. (1).

5. *The Norwegian Lutheran Deaconess Institute*, 1417 E. 23rd St., Minneapolis, Minn.—Deaconess Lena Nelsen, Sister Superior.

Stations: Girls' Home, Manasoa, Madagascar (4). Orphans, Home, Pouesbo, Wash. (2). Lyngblomsren Home for Old People, St. Paul, Minn. (1). Bethesda Homes for Old People, Willmar, Minn. (1).

6. *Norwegian Lutheran Deaconess Home and Hospital*, 4th Ave. and 46th St., Brooklyn, N. Y.—Rev. A. O. Fonkalsrud, Ph. D., Rector; Deaconess Lina Brecklein, Sister Superior.

Stations: Ebenezer Hospital, Madison, Minn. (1). City Mission of United Norwegian Lutheran Church, New York City (1). Mission work of United Norwegian Lutheran Church at Ellis Island (1). Outside Relief Work, Brooklyn, N. Y. (1). Norwegian Children's Home, Brooklyn, N. Y. (1). Trinity Norwegian Lutheran Church, Brooklyn, N. Y. (1).

7. *Bethesda Deaconess Home*, 254 E. 10th St., St. Paul, Minn.—Deaconess Eleanora Slattengren, Sister Superior.

Stations: Bethesda Hospital (17). Bethesda Invalid Home (2). Mission Field, Honan, China (2). First Lutheran Congregation, Duluth, Minn. (1). Children's Home, Augustana, Minneapolis, Minn. (1).

Fields of Labor: Hospital (17). Invalid Home (2). Foreign Mission (2). Parochial (1). Children's Home (1).

8. *Norwegian Lutheran Deaconess Home and Hospital*, 1138 N. Leavitt St., Chicago, Ill.—Rev. A. Oefstedal, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Stations: At Chicago Hospital (28). Kindergarten (3). City Mission (1). Jewish Mission (1). General Hospitals (5). Tubercular Hospital (1). Old People's Homes (3). China (6). Madagascar (4).

Fields of Labor: Chicago: Jewish Mission (1). Erie Mission Kindergarten (1). Morland Cong. Kindergarten (1). United Church Mission Kindergarten (1). City Mission (1). Minnesota: Crookston Bethesda Hospital (1). Fair View Hospital (1). Thomas Tubercular Hospital, Minneapolis (1). St. Luke's Hospital, Fergus Falls (1). North Dakota: Grafton, Deaconess Hospital (1). Deaconess Hospital, Northwood (1). Northwood Old People's Home (1). Iowa, Decorah: Aase Haugen's Old People's Home (2). China (6). Madagascar (5).

*Eben-Ezer Mercy Institute*, Brush, Colo.—Rev. J. Madsen, Rector. Stations: Sanatorium (2). Old People's Home (2).

## Spheres of Labor of Lutheran Deaconesses in the United States.

1. Parish Work .....	23	with	24	Sisters
2. General Hospitals .....	14	"	145	"
3. Children's Hospital .....	1	"	10	"
4. Dispensaries .....	2	"	2	"
5. Tubercular Hospital .....	1	"	1	"
6. District Nursing .....	1	"	4	"
7. Sanatoriums .....	1	"	2	"
8. Home for Epileptics .....	1	"	5	"
9. Homes for Aged .....	12	"	24	"
10. Homes for Invalids .....	2	"	3	"
11. Children's Homes .....	4	"	6	"
12. Orphans' Homes .....	5	"	11	"
13. Settlement Work .....	1	"	1	"
14. Relief Work .....	2	"	2	"
15. Women's Hospice .....	1	"	1	"
16. Mission Cottage .....	1	"	1	"
17. Inner Mission Society (City Mission)....			20	"
18. Social Service .....	1	"	1	"
19. Kindergartens .....	5	"	6	"
20. Kindergarten Training School .....	1	"	1	"
21. School for Girls .....	1	"	11	"
22. Industrial School .....	1	"	1	"
23. Immigrant Mission .....	1	"	1	"
24. Jewish Mission .....	1	"	1	"
25. Foreign Mission Fields:—				
China 10; Africa 1; Madagascar 9.....			20	"

25 different kinds of ministrations by Sisters.

86 institutions and fields of labor served by Sisters.

### NUMBER OF SISTERS IN

1897 .....	163	Sisters
1899 .....	197	"
1903 .....	205	"
1904 .....	220	"
1905 .....	238	"
1907 .....	294	"
1908 .....	305	"
1910 .....	313	"
1912 .....	353	"
1914 .....	357	"
1916 .....	362	"

## SURVEY MAY 1914 TO MAY 1916.

Two of the Lutheran Motherhouses of our Conference were bereft of their Pastors and leaders since our last meeting. The Motherhouse in Minneapolis, where our Conference was entertained at the last session in 1914, and the Motherhouse at St. Paul, which the Conference visited in corpore when in session at Minneapolis.

Rev. Martin Rufsvold, Pastor of the Norwegian Lutheran Deaconess Motherhouse and Hospital at Minneapolis, Minn., entered into eternal rest Oct. 25, 1914, after a brief illness. Only five months before this he and his Deaconess Motherhouse had so kindly entertained this Conference.

Rev. M. Rufsvold was born in Moe, Helgeland, Norway. In 1881 he came to America, was graduated from Augsburg Seminary in Minneapolis in 1891 and ordained the same year. From 1912 to 1914 he was Pastor and Rector of the Motherhouse.

October 21, 1915, just one year after the above mentioned, the Rev. Carl Hultkrans, Pastor and Rector of the Swedish Lutheran Bethesda Deaconess Home at St. Paul, Minn., after a long lingering illness, was called home. He was the founder of the Bethesda Deaconess Motherhouse and of its affiliated institutions.

The Immanuel Deaconess Institute at Omaha, Neb., lost by death its Assistant Pastor, Rev. J. Mellander on Aug. 13, 1915, at age of 64 years. Since May 2, 1914, he has served in this capacity. At the same Motherhouse, the Rector's family was bereft by death of Mrs. P. M. Lindberg, on Feb. 16, 1916, at an age of 47 years, of a beloved wife and a devoted mother.

The Baltimore Motherhouse reports the loss by death, July 24, 1915, of Mr. Wm. L. Arminger, one of the oldest and most efficient members of the Board of Directors, and likewise of Rev. E. Felton, Dec. 20, 1915, an honored member of the staff of instructors.

The sincerest sympathy of the fellow-workers is with the bereaved Motherhouses.

In April 1914, the Philadelphia Motherhouse withdrew its Sisters from the Home for the Aged and Orphans at Mars, Pa.

The Norwegian Lutheran Deaconess Home at Chicago stationed Sisters and took charge of the Fair View Hospital, Minneapolis, Minn., and in the Aase Haugen's Old People's Home at Decorah, Iowa, and sent an additional Sister to Madagascar.

In June 1914, the Philadelphia Motherhouse purchased a house at Cape May Point, N. J. to serve as a Sea Shore Home for the Girls' School. It is called "The Lankenau School Cottage."

The Baltimore Motherhouse purchased in July 1915, two Cottages adjoining its grounds, one of the cottages to be used as residence for the pastor.

Jan. 1, 1916, the Norwegian Lutheran Deaconess Home and Hospital at Minneapolis organized a Training School for Nurses in its Hospital, with 20 pupil nurses.

In 1916 the Norwegian Lutheran Deaconess Home and Hospital at Brooklyn, N. Y. finished an addition to the Hospital costing \$118,000.

The Eben-Ezer Deaconess Institute at Brush, Colorado, erected in 1915 an additional building to the Old People's Home at a cost of \$10,000.

Four Sisters of the Deaconess Motherhouse at Milwaukee were permitted to celebrate the 25th anniversary of their service in the diaconate.

## From G. C. REPORT OF THE COMMITTEE ON DEACONESS WORK.

The question of the official relation of the General Council to the diaconate has been raised as bearing on the standing of the deaconess in the Church. In 1904 the Augustana Synod identified itself with the work of the Immanuel Deaconess Institute in Omaha, Nebraska, founded in 1887 by the late Rev. E. A. Fogelstroem, and the Minnesota Conference of the Augustana Synod holds the same relation to the Bethesda Deaconess Home in St. Paul, Minnesota. The Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, the outgrowth of the institution of Protestant Deaconesses, organized by the late William S. Passavant, D. D., at Pittsburgh in 1850, and the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, organized in 1888, are both the results of individual and private efforts, yet both are placing themselves without reserve at the service of the Church. Especially in the case of the last-named Motherhouse any change of the charter would involve serious difficulties, if it be possible at all, as the Board of Directors are practically the trustees of the Lankenau estate, elected in accordance with the provisions in his last will and testament. The question has been raised, whether these two Motherhouses in consecrating their Sisters are setting them apart for the Lord's service in the name and by authority of the Church or not? Though the question may have little or no influence on the character of the service rendered, yet in view of the fact that by all other denominations in this country engaged in deaconess work, the diaconate has been recognized by a special resolution of the General Body, as an office of the Church, your committee recommends the following action:

Resolved, That the General Council hereby interprets the repeated recommendations of the deaconess cause since 1886 and the appointment of a standing Committee on Deaconess Work since 1893 as the official recognition of the female diaconate in the organization of the Church.



The following memorial minutes relating to the death of Rev. Rufsvold and Rev. Hultkrans were to be spread upon the records of this Conference:

## **In Memoriam.**

### **REV. MARTIN B. RUFVOLD,**

Died Oct. 25, 1914, Minneapolis, Minn.

Rev. M. Rufsvold identified himself with the deaconess work by following the call of the Norwegian Lutheran Deaconess Home and Hospital at Minneapolis, Minn., in the year 1912. With sincere devotion he labored for the promotion of the deaconess cause until the Lord called him home at an age of 48 years, after but two years' service in the deaconess institution.

\* \* \*

### **REV. CARL A. HULTKRANS,**

Died Oct. 21, 1915, St. Paul, Minn.

Rev. Carl A. Hultkrans became under God the founder of the Bethesda Deaconess Home in 1904, in connection with the Bethesda Hospital, established by the Minnesota Conference; of the Old People's Home at Chisago Lake, Minn.; also of the Invalids' Home at Lake Jarbais near St. Paul in 1914, and other affiliated works in the merciful ministrations of the Deaconess Home in St. Paul.

For many years he was a regular attendant at the conferences of the Lutheran Motherhouses and highly esteemed and beloved by his associates. His memory will abide with us as a leader of the deaconess cause in the Swedish Augustana Synod.

\* \* \*

As officers of the Conference for the next two years were elected: Rev. E. F. Bachmann, D. D., President; Rev. O. A. Fonkalsrud, Ph. D., Vice-President, and Rev. H. L. Fritschel, Secretary-Treasurer.

The discussion of Rev. Oefstedal's paper on, "How shall we arouse the Church to deeper interest in the Deaconess Cause?" was then resumed. Valuable suggestions were offered. The next paper was presented by Sister Julia Mergner, having for its subject, "To what extent should the Sisters participate in the management of the Motherhouse?" After a thorough discussion

it was resolved that a committee be appointed to formulate a resolution expressing the general consensus of the Conference regarding the participation of Sisters in the management of the Motherhouse. The committee appointed to do so consisted of Rev. N. J. Lockrem, Sister Julia Mergner, and Mr. Fred Paulsen. The Conference then adjourned until 2:30 P. M.

### THIRD SESSION.

2:30 P. M.

The third session was opened by devotions led by Rev. Chas. E. Hay, D. D. A paper was read by Rev. H. L. Fritschel on, "Institutional and Non-Institutional Deaconess Services" (see page 21), which was followed by a discussion. The need of deaconesses in parishes as well as in institutions was emphasized. It was resolved to print the paper as read.

The question box was then called for and the following questions were discussed: 1. What should be the attitude of the Motherhouse to its resigned Sisters? 2. How can a Training School for Nurses best be fitted into the organization of a Deaconess Hospital, and how can the same be made a help rather than a hindrance in our Deaconess work? It was suggested to have the Training School for Nurses conducted under the management of Sisters, the Superintendent of Nurses, the instructress, and the heads of the departments in which they are to be trained being from the Sisterhood, and are to have State registration if possible. It is advisable to have separate quarters for the School of Nurses and to keep this as a distinct department of the Motherhouse work. Question 2. What constitutes a charitable institution? It was said that the United States Census distinguished between charitable and benevolent institutions, and that some States classify differently, not classifying e. g. a Home for Aged with charitable institutions, while counting an Orphans' Home among such. In other cases any institution receiving any pay whatsoever was classed with benevolent, but not with charity institutions. In Chicago 10% of hospital patients must be charity patients in order to release a hospital from the obligation of a \$100.00 permit for operating such an institution.

Rev. Fonkalsrud extended an invitation to the Conference to take an automobile trip to see part of the city. The invitation

was gratefully accepted for Thursday afternoon. The paper assigned for that time is to be read in the morning. The Conference then adjourned.

#### FOURTH SESSION.

8:15 P. M.

The Conference convened again at 8:15 P. M. and was opened with the hymn, "My Faith Looks Up To Thee", and Scripture Lesson and Prayer by Rev. P. Petersen, Chicago, Ill. A paper on, "What should be the rights and limitations of the Motherhouse in the management of stations served by Sisters?" (see page 29) was read by Rev. H. L. Fritschel. After the discussion of this paper, Sister Sophia Jepson presented a paper on, "Wherein lies the Sacrifice in the Deaconess Work?" (see page 33). The paper was freely discussed and it was resolved that this paper be offered to Church papers for publication and that special reprints of it be made by the secretary. The Conference then adjourned to meet Thursday morning.

#### FIFTH SESSION.

Thursday A. M.

The fifth session was opened by hymn, Scripture lesson, and prayer, Rev. G. L. Gettey, York, Pa., conducting the devotional services. The minutes of the previous meeting were read and approved. The committee to formulate a statement concerning the participation of Sisters in the management of the Motherhouse, submitted its report, as follows:

"This Conference endorses the principle that prevails in most of the Motherhouses of Europe, and in some of our Motherhouses, that the consecrated Sisters have an advisory vote in all matters of vital interest to the Institution."

Upon motion it was resolved that an advisory committee of three be appointed to which Motherhouses may turn for advice and counsel, and that the President, Vice-President, and Secretary constitute this committee.

Dr. Hay read his paper on, "Is the present system of the female diaconate the best suited for our country and our times?"

(see page 39). The question was thoroughly discussed. Since there seems to be an opportunity to offer training also to volunteer Christian workers, it was resolved that a committee be appointed to consider a plan for the training and organization of Christian workers other than deaconesses, and to report at the next Conference. The committee appointed consisted of Rev. O. A. Fonkalsrud, Ph. D., Rev. H. L. Fritschel, and Sister Sophia Jepson.

Rev. E. F. Bachmann, D. D., then read his paper on, "The female diaconate as a factor in the Church life of our country" (see page 46), a fitting climax of the papers read at the Conference. The Conference by rising vote expressed its appreciation of the very kind entertainment tendered the Twelfth Convention of the Lutheran Deaconess Motherhouses in the U. S. by the Norwegian Lutheran Deaconess Motherhouse and Hospital at Brooklyn, N. Y.

The next Conference is to be held about the end of May at a place which the officers of the Conference may select. The Conference then adjourned with prayer and benediction.

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### EVENING SERVICE.

A special service had been arranged for the public in general Thursday evening in the recently built large St. James German Lutheran Church, 54th St. and 4th Ave., Brooklyn, of which Rev. Herm. C. A. Meyer is pastor. Rev. P. Petersen of Chicago read the Scripture lesson and led in prayer. Rev. E. F. Bachmann, D. D., delivered an address in German explaining the fundamental principles of the female diaconate and appealing for consecrated workers for this service. Rev. A. Oefstedal spoke on "Caring for the Needy" and Rev. Chas. E. Hay, D. D., on the work of the parish deaconess. Rev. H. W. Roth, D. D. LL. D., of Pittsburgh, Pa., showed Christ as the great exemplar of the deaconess service. The inspiring service closed the Twelfth Conference and Rev. G. A. Getty of York, Pa., dismissed the congregation with prayer and benediction.

## P A P E R S :

1. How shall we arouse the Church to deeper interest in the deaconess cause? By Rev. A. Oefstedal.
2. Institutional and non-institutional deaconess service. By Rev. Herm. L. Fritschel.
3. What should be the rights and limitations of the Motherhouse in the management of stations served by Sisters? By Rev. Herm. L. Fritschel.
4. Wherein lies the sacrifice in the deaconess work? By Sister Sophie Jepson.
5. Is the present system of the female diaconate the best suited for our country and our times? By Rev. Chas. E. Hay, D. D.
6. The female diaconate as a factor in the church life of our country. By Rev. E. F. Bachmann, D. D.





## How Shall We Arouse the Church to Deeper Interest in the Deaconess Cause?

By REV. A. OEFSTEDAL.

Success or failure of the deaconess cause depends upon the interest awakened in its favor in the church. The question, "How shall we arouse the church to deeper interest in the deaconess cause" must be answered, and answered correctly.

With me it is indeed a burning question, and without doubt, the hearts and minds of us all are stirred by the query. Personally, I lay claim to no superior knowledge or ability regarding this matter. Asking God's blessing upon our deliberations, let us unitedly seek the true solution. I shall, however, being asked to do so, endeavor to give expression to a few of the thoughts which are uppermost in my mind.

The problem presented for our consideration and possible solution involves that some interest in the deaconess cause is found in our Church at the present time. To deny this fact would be denial of a blessed truth. Our Deaconess Homes, the continued support rendered these institutions, and above all the faithful and efficient services freely given by consecrated sisterhoods, prove conclusively that our Church is taking some interest in the cause.

In the second place the heading of this paper indicates that the interest in the deaconess work is not sufficiently deep in our churches, and that a deeper interest should be aroused. The truth of this, we feel constrained to admit, and while this admission brings sadness to our hearts, by the same truth we are also stirred to seek the remedy.

But before prescribing, the true physician will diagnose the case. So let us also seek to find the reasons why our churches take no deeper interest in the deaconess cause.

Generally speaking, we do not penetrate very far into our Church before we find a surprisingly big heap of ignorance concerning the deaconess cause. And how can people be interested in promoting that of which little or nothing is known?

In the second place we find that the spirit of commercialism fills the air and that this spirit counteracts the Christ Spirit even in our churches. "Let us seek as big pay as possible while we work as little as possible, and enjoy the pleasures of this life as much as possible," seems to be a motto in the lives of many. The idea of giving up anything for the glory of God and the welfare of others does not appeal to most people.

The spirit of sacrifice for Christ's sake is absolutely foreign to the life of such as are but nominal Christians.

Even among men and women professing a new life, and of whom we dare not say that they are of the world, the idea seems to obtain that Christianity consists mainly in having the feelings aroused to a high pitch of enjoyment. These like to partake of the good things of the Lord's table, while they do not realize that we should eat in order that we like Christ may "work while it is day, for the night cometh when no man can work."

The consecrated Christian cannot feel satisfied with a mode of living demanding no sacrifice. He knows that a life along those selfish lines is of no real value. Love placed in a world of need and untold misery cannot refrain from making sacrifices for the good of others. When Christ wept over Jerusalem, he shed those bitter tears because he was refused the privilege of delivering the Jews from God's terrible judgment.

And may it not truly be said that while we have rightly gloried in the confession of God's saving truth as it is in Christ Jesus, and with great emphasis proclaimed the free grace of God and justification by faith, we have not with equal force continually impressed upon our people the truths relating to sanctification and good works? Have we not also in our church somewhat onesidedly held forth the great need of institutions of Christian learning, while institutions of Christian charity have been looked upon more or less as a side-issue. Our Christian schools, the means of grace, yea, the tremendous fact that the Son of God gave himself for us, have all the great end in view that "He might purify unto Himself a peculiar people, zealous, of good works"—Tit. 2: 14. Here we may also add that the devil, being an enemy of God and of His people, must also necessarily be an arch-enemy of every organized effort which aims at the up-building of the Church of God and the extension of His Kingdom.

Having mentioned some hindrances to a deeper interest in the deaconess cause in the church, I shall now proceed to point out some ways and means by which these baneful influences may be counteracted and conditions more favorable to the deaconess work may be made to prevail. In our topic we have the word "we." That word is first person and plural number of the personal pronoun "I."

In the first place, then, "we" refers to us particularly. That being so, the whole subject becomes a personal affair. Two things are thereby suggested. These I shall mention briefly.

That "we" may rouse the church to deeper interest in the deaconess cause, we must ourselves be deeply interested.

We must also believe and know for a certainty that the deaconess work in which we are engaged is founded on sound principles that are in no way contrary to God's word, and that it is possible to translate these sound principles into practice.

Some object to the deaconess cause, because in their mind this work cannot be carried on in this age of worldliness. They claim

that the standards, ideals and demands placed before our Sisters are too exacting.

Admitting that our age is in a special sense a worldly age, do we not still believe that "greater is He which is in you, than he that is in the world" (1 John 5:4.) And again, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith," (1 John 5:4.)

And let me add that to me it is from day to day a source of continual joy to be permitted to witness the power of Christ as it is revealed through our Sisterhood. The declarations made by the apostle John to me are proven to be true by the consecrated lives and conduct of these women.

But though we feel that to a great extent we are personally responsible for the success of the work in which we are engaged, yet we cannot of ourselves arouse the Church to a deeper interest in the deaconess cause.

Is it not, therefore, a source of joy and strength, when Christ gives us to understand that the Lord of the harvest naturally takes the greatest interest in this matter, and that we are to go to Him in prayer asking for more laborers?

Believing firmly that the deaconess work is a part of the work which God desires and blesses to the salvation of souls, we will with one accord and fervent in spirit ask Him to so deepen the interest in the deaconess cause in our Church that more laborers may enter this field of activity, and He will do it according to His promises.

This, however, does not mean that we are excused from further activity by way of deepening interest in the deaconess cause. Far from it. On the other hand, ardent prayer to God for laborers will and must inspire us with earnest endeavor.

The Lord ordinarily brings spiritual influence to bear through means. Here "we" and others are these appointed means.

It is our duty to remove the existing ignorance and wrong notions concerning the deaconess cause. This may be accomplished:

1. By spreading information concerning the work through our church organs.
2. By publishing a paper under the auspices of the Deaconess Homes.
3. The public press should be made use of as much as possible in influencing the general public.
4. Deaconesses should seek personal contact with young women, especially when greater religious awakenings have taken place.
5. Pastors should be implored to give information concerning the deaconess work in sermons, Ladies' Aid Societies, and especially in the Confirmation class.

6. An influential pastor intensively interested in the deaconess work should be kept in the field advocating the cause by visiting the pastors in their homes; attending pastoral conferences and devotional meetings; meetings held in the interest of home and foreign missions; preaching and lecturing about this work in the congregations, and seeking to interest as many as possible in this cause through close personal contact with individuals.
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# Institutional and Non-Institutional Works of Mercy.

## THEIR RELATIVE VALUE.

By REV. H. L. FRITSCHER.

The subject of this paper was suggested by statements frequently heard to the effect that our deaconess work, in America especially, is too one-sided institutional. The slow progress in numerical strength is attributed by some chiefly to the fact that most of the young women devoting themselves to the deaconess service are expected to labor in institutions, in Orphans' Homes, in Homes for the Aged, and chiefly in Hospitals. It is claimed if the deaconesses were stationed in other spheres of activity, such as social service, visitation of the needy and afflicted in their homes, and especially in parish work, larger numbers of young women would devote themselves to this calling, since this kind of non-institutional work appealed more to them. It is maintained by some that the restrictions of the life in an institution prevent many from entering or remaining in the deaconess service.

Realizing the responsibility resting upon those to whom this deaconess cause has been entrusted, it behooves us to weigh carefully such criticisms with a fair and unprejudiced mind. I desire to speak, to you 1. on the institutional work, 2. on the non-institutional work, and 3. their relative importance and value.

### I. INSTITUTIONAL WORK.

Institutions of the Christian Church for the poor and sick and needy are very old. When the growing Christian Church found itself confronted with the problem of providing for the increasing number of suffering and afflicted fellow christians, it established special buildings in order to provide for larger numbers of same at the same place. They were classified according to their needs in order to properly provide for their various conditions. As a result, hospices, hospitals, homes for the lepers, aged, etc. were founded.

As soon as the work of the great leaders in Inner Mission and charity work developed to larger dimensions, institution after institution was built to provide for the increasing number of applicants and for the various kinds of relief required. A Wichern founded his Rauhe Haus at Horn near Hamburg, now embracing some thirty buildings. A Fliedner, beginning with his little cottage in the backyard of the parsonage at Kaiserswerth as Refuge Home, added a Hospital, an Orphans' Home, and other institutions. Today the entire hill is dotted with institutions. Loehe opened one institution after another at Neuendettelsau and elsewhere. An entire village of institutions is found there today, which has been called "A Uni-



versity of Charities." A Bodelschwingh developed the famous Colony of Mercy. Everywhere where the Lord blessed this work of faith and love with growth and development, institutions were the natural and logical consequence.

For practical reasons such institutions are indispensable. As soon as the work grows to larger dimensions, a special place must be provided where larger numbers can be provided for. A limited number of attendants can take care of a greater number when they are housed together, than they could provide for if they were to go to their respective scattered homes. By classifying and grouping the afflicted in different institutions according to their conditions, better service can be rendered them in their several special needs. The institution is equipped and conducted for the special requirements of the special conditions whether it be for the sick, or aged, orphaned or epileptic, or other afflictions. For practical reasons, for meeting the necessity and for the successful performance of the task, institutions are indispensable, and are a blessing to the needy and afflicted. Also for the proper training of those who are to minister in the various capacities, institutions have their great value.

We can not imagine how the Church could meet the task of her merciful ministrations in view of the extent of the work under the present conditions without her institutions of mercy. The conditions demand institutions. Who can measure the benefits and blessings bestowed upon the afflicted fellow christians by the institutions of mercy of the Church?

## IN AMERICA.

Within recent years the interest in Inner Mission work has received a new impetus in the Lutheran Church in our country. It has been discussed and encouraged by synods. Associations have been organized for its aggressive pursual. This particular church work seems to gain more friends from year to year. The result of this renewed interest is also evident in the new institutions established within recent years. About one-half of the Lutheran Inner Mission institutions in our country were founded within the last sixteen years. To-day we have 215 such institutions, 103 of these were established since the year 1900, a sign that the interest in this work of our Church is keener than heretofore.

The chief spheres of labor of institutional Inner Mission work of our Church in America are the Orphans' Homes, the Hospitals, the Homes for the Aged, the Hospices, the Homes for Defectives, the Emigrants' and Seamen's Homes, and Deaconess Motherhouses. The Lutheran Church directed its attention first to Orphans' Homes. The first Orphans' Homes were established at Middletown, Pa., in 1806; at Zelienople, Pa., by Dr. Wm. Passavant in 1854, and in Buffalo, N. Y. in the same year. To-day there are 61 Orphans' Homes

rearing 4206 orphaned children. The property is valued at \$3,529,718. Five of these Orphans' Homes are conducted by eleven deaconesses.

Within the General Council there are 19 Orphans' Homes, 12 of these being supported by the Swedish Augustana Synod. Within the Synodical Conference there are 15; the Norwegian Lutherans have 12; the General Synod 6; the Iowa Synod, the Ohio Synod, and the Danish Lutherans have 3 each. Seventeen Orphans' Homes have been founded since 1900.

The first Lutheran Hospitals were The Passavant at Pittsburgh, Pa., established in 1849, The German Hospital at St. Louis, 1858; the Milwaukee Hospital "Passavant," 1863. To-day there are 46 with 54,125 patients annually. The property is valued at \$3,748,500. There are fifteen hospitals conducted by 155 deaconesses.

In the Norwegian Synods there are 15; the General Council 11; the General Synod 3; the Synodical Conference 9; the Ohio Synod 2; the Iowa Synod and the Danish Lutherans 1 each; unclassified 4. Twenty-three were founded since 1900.

There are nearly as many Homes for the Aged as there are Hospitals in the Lutheran Church, namely 45. The first one was established by the Iowa Synod in Toledo, Ohio, in 1860. The next one by the Missouri Synod in Brooklyn, N. Y. in 1875, and the third by the Norwegians in Wittenberg, Wis., in 1880.

In the General Council there are 18; the Norwegian Lutheran Synods support 11; the Synodical Conference 8; the General Synod 3; the Iowa Synod, the Ohio Synod 2 each; the Danish Synods 3; the Icelandic Synod 1. The total number of aged provided for in these homes is 1495, the property is valued at \$1,457,843. Twenty-three were established since 1900. Twelve Homes for the Aged are conducted by twenty-four deaconesses.

There are to-day 18 Hospices of our Church. All, excepting two, were established since 1900, the first ones being in New York and in Minneapolis, Minn. (The Augustana Hospice opened 1896.) In these Hospices about 4800 guests are annually entertained. Their property is valued at \$214,000. The General Council is credited with 12; the Synodical Conference with 6; and the Ohio Synod with 1. Six deaconesses are in four hospices.

There are but seven Homes for Defectives, with 341 inmates, the property being valued at \$202,000. The General Council is to be credited with 5; the Synodical Conference with 1; and the Synod of South Carolina with 1. There are 2 Homes for Epileptics, 2 Homes for Invalids (Incurables), one each of Homes for Feeble-minded, for Crippled Orphans, and for Helpless. All but the Passavant Homes for Epileptics were founded since 1900. Eight deaconesses are in charge of three Homes for Defectives.

Immigrant and Seamen's Missions, there are 19. Of these 8 are supported by Norwegian Lutheran Synods, 5 by the General Council,

3 by the Synodical Conference, one each by Danish, Finnish, and Scandinavian Lutherans. Eight were founded since 1900. The property is valued at \$567,693. 254,405 guests were sheltered temporarily therein.

Of miscellaneous institutions, such as nurseries, dispensaries, there are eight, all excepting two being established since 1900. Seven are of the General Council and one of the Synodical Conference. 398 children, 200 patients, and 13,476 guests were assisted by these in the course of one year. The property is valued at \$109,711.

A careful perusal of these data shows: 1. That the Lutheran Church in our country has chiefly directed her attention to such institutions as Orphans' Homes (61), Hospitals (46), Homes for the Aged (45), and Hospices (19). 2 That there are only seven Homes for Defectives of various descriptions. There is but one Home for Cripples and this is exclusively for crippled orphans, and there is only one Home for Feeble-minded. 3. That there are no institutions for the Blind, no Magdalene Asylums, and no Reformatories for boys and girls. We have no Rescue Homes at the present time.

It is an encouraging fact that 103 institutions for the relief of the afflicted and needy have been established within the past sixteen years, not counting the considerable number of relief associations that have been organized within the same period. A great field, however, still lies before us upon which to enter and to labor in the spirit of our Master who had compassion upon the afflicted and suffering. These data are also a loud appeal for more laborers for this field of the Lord's work.

It lies beyond the scope of this paper to describe what is being done in our country in general by the Church, the State, and other private organizations. Of all the benevolent institutions in our land, the Church supports 42%, the State 27%, and other private associations 28%, according to the last report of the U. S. Nor can we enter here upon a comparison of the charity institutions of the Roman Church and the Protestant Churches. The official report of the Government credits the Roman Church with 873 institutions and the Protestant Churches with 905, the former harboring, however, more inmates than the latter.

If we ask what proportions of all the benevolent institutions of the Protestant Churches in America is to be found within the Lutheran Church, the official records tell us about 24%.

Moved by a living faith manifesting itself in works of love, the Christian Church has led the way in the establishment of institutions for the relief of the various needs of afflicted humanity, and the world has learned from her to pursue similar charitable works by humanitarian motives. It is the purpose of these church institutions to be not merely humanitarian benevolences, but Inner Mission institutions, i. e. to offer bodily relief, and at the same time, what is of higher value, spiritual aid by the gospel of Christ the only

Saviour. In time of affliction the human heart is generally more accessible to the work of the Spirit of God.

Classification:—We may classify all charitable institutions into two classes: Institutions receiving the applicants temporarily or permanently, or temporary and permanent homes.

*Temporary homes* are such as e. g. hospitals where the patients are kept as long as technically skilled nursing is required, thereafter the patients being returned to their homes; or Orphans' Homes, where the orphans are reared and trained until they have reached a certain age and may begin to support themselves; or reformatories, where the inmates are kept as long as their moral depravity requires reform work and isolation from public life; or homes of refuge, where the inmates may be kept until a suitable place may be found for them in home life. The aim of the temporary homes is to return again the inmates as speedily as possible to their normal surroundings and to their respective vocations in life.

*Permanent homes* are such institutions as provide a permanent home for those who have no home, nor anyone to take them to their home, or who cannot be properly cared for at home. Such are e. g. poor invalids, aged people, cripples, epileptics, and feeble minded. As long as their families can keep them and provide for their care, these should not be transferred to institutions. When for certain reasons, however, their own families cannot provide the necessary care, the institutions for their permanent residence supply a new home for them.

Purpose: Both for temporary and permanent homes or institutions it should be the rule, to receive only those who cannot be cared for properly by their nearest kin in their homes, and to restore them, if possible, to the God-ordained normal form of life in the family and their vocation in life. Institutions are only a means to an end, the aim being restoration to normal conditions in civil and social life, if this is possible. We must not forget, that after all institutions are not the natural form of life, there is something artificial about them, they are a substitute, even if a very helpful one, and cannot entirely replace the home. The home after all is one of the pillars upon which sound social conditions rest according to divine ordinance. Where institutions are necessary, and they are indispensable in many conditions, it cannot be emphasized too often, it must be our aim to make them as homelike as possible, to create a christian home atmosphere, and to consider the comfort and welfare of the individual.

In our institutions for temporary residence, the inmates should be considered as guests, in institutions for permanent residence, as members of a christian family.

Our benevolent and charitable institutions are therefore established to meet abnormal conditions, to relieve and to help and to save and to restore in the Spirit of our blessed Master, those who



are afflicted and suffering or who have fallen. They are indispensable for this work under the existing conditions. They are performing by far the greatest portion of the charitable ministrations of our Church and are of an untold blessing.

They are, however, not the only form of merciful ministration. There are also non-institutional ministrations of mercy.

## II. NON-INSTITUTIONAL WORKS OF MERCY.

There are a number of ministrations of mercy which may be called non-institutional. While in the institutional work the afflicted and suffering come to a certain place to be cared for together with others, in the non-institutional work the ministry of mercy comes to them individually, or goes to their homes and ministers unto them therein. The ministrations of the institutions are brought into the homes here and there scattered in the composite formation of social life.

We confine ourselves to such non-institutional ministrations in which we are specially interested in the deaconess work. Such are e. g. Relief work among the poor. A vast field with staggering tasks, requiring special skill and wisdom to discern the spirits, special tact and firmness, and above all, love and sympathy with the poor. It would lead us too far even only to touch upon the problems confronting us in this work and to discuss the methods to be applied. In our opinion this work should be conducted by the deaconess according to the word of the holy apostle, "Let us do good unto all men, but especially unto those of our own household of faith."

There is the work among the sick and invalids in their homes. What the Sister has learned in the hospital is here applied in the homes of the poor. District nursing, or the all embracing "Social Service" work, belongs to this kind of work. Other branches of this non-institutional service that might be mentioned are Mission Work in Prisons, Immigrant Missions, City Missions, Foreign Missions, Dispensaries, Children's Home Finding Societies, Nurseries, and above all, Parish Work by deaconesses.

In the Lutheran Church of America we have 18 City Mission & Rescue Leagues, 14 Home Finding & Children's Friend Societies, 19 Immigrant & Seaman's Missions, 2 Settlement Houses, several dispensaries, and 23 Parishes with parish Sisters.

### Deaconesses Are Laboring In

23 Parishes . . . . .	with	24 Sisters
5 Kindergartens . . . . .	"	6 "
3 District Nursing, Social Service & Relief Work . .	"	6 "
4 City Mission & Inner Mission Work . . . . .	"	4 "
1 Mission among Jews . . . . .	"	1 "
Foreign Mission Stations . . . . .	"	20 "
2 Dispensaries . . . . .	"	2 "
1 Settlement Work . . . . .	"	1 "

There are 42 stations with 65 Sisters.

### III. INSTITUTIONAL AND NON-INSTITUTIONAL WORK COMPARED.

Comparing these results of statistical study, we notice

1. There are 43 institutions conducted by deaconesses, and 46 stations or fields of labor where deaconesses are engaged in non-institutional work. This fact does not seem to justify the claim, that the deaconess work in general concerns itself almost exclusively with institutions.

While the greater proportion of Sisters is to be found in hospitals, orphans' homes, homes for the aged, etc., still a considerable number is in other fields of labor. The large number in hospitals may be easily accounted for, since the hospitals were the first fields entered upon by the Sisters, and since nearly every Motherhouse is closely affiliated with a hospital and needs such an institution for the training of the younger Sisters in the art of nursing the sick, which is desirable to a limited degree at least to every deaconess, and since in most cases the hospitals have to support the Motherhouses, to meet the current expenses for its support.

We admit, however, the desirability of not overburdening the Motherhouses with too many hospitals, and the desirability of devoting more of our services to such other institutions as Homes for the Aged, Orphans' Homes, Homes for Epileptics, etc. The permanent Homes for the needy especially are most desirable spheres for the ministrations of Sisters.

2. The relative importance of the work: The Parish work is frequently extolled at the expense of the institutional work to such an extent as though it were the only real deaconess work. We know that it is frequently called the crown of the deaconess service, and in a certain sense it may be called so. It is the combination of most of the branches in which deaconesses may labor. It has to deal with the sick, the aged, the neglected, the endangered, the fallen, the poor, the children. There is no other sphere of work that requires such an



all around training as the parish deaconess work and that reaches out to such various conditions. But even so, the service in itself is not any more honorable or more blessed than if a Sister devotes all her time to one particular class of these afflicted and needy, whether they be aged, or orphaned, or sick, if she but render such service in the spirit of her Master.

3. Institutional and Home Work. If we compare institutional work and non-institutional work as to the number of persons reached, it is evident that more persons can be ministered unto by one Sister in an institution than she could minister unto if she has to visit them in their scattered homes. More can also be accomplished in the institution, where the patients or inmates are brought under the influence of the spirit of the house day in and day out for a longer time. There are many advantages in having those whom we are to minister unto at a place where the Spirit of Christ rules the house. Besides many Sisters are more adapted for work in institutions, sharing the responsibility with others, than pursuing a work alone.

Parochial work and institutional work are both equally blessed, equally important. May both be pursued in the true spirit of the diaconate. Upon which field to enter chiefly depends upon the existing conditions and where the deaconesses are most needed.

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## What Should be the Rights and Limitations of the Motherhouse in the Management of Stations Served by Sisters?

By REV. HERM. L. FRITSCHEL.

1. The *Motherhouse* is the institution for gathering, sifting, training, and stationing the Sisters in their deaconess work. It is also the home of the Sisters, with all that this term implies. Here they are provided and cared for, both bodily and spiritually. Again it is for the Sisters the congregation in which they have their church membership. The School, the Church, and the Home are combined in the Motherhouse for the Sisters.

Though frequently very closely associated with a hospital, the Motherhouse must never be identified with it to such a degree as to give the impression that the hospital is the Motherhouse. The hospital is a sphere of labor of the Motherhouse, or a station, but not the Motherhouse itself. We are aware of the fact that most Motherhouses developed out of hospitals, and frequently are so closely associated with hospitals that they are considered a part of it or one and the same thing. Here frequently the daughter, the hospital, is older than the mother, the Motherhouse. Yet the idea of the Motherhouse must not be so closely identified with the hospital, but must always be kept in mind as a distinct organization with a much wider sphere than that of the hospital. The Motherhouse has a different purpose than nursing the sick, its purpose is, to be a training school of deaconesses for many different charities, to be a home and a congregation to the Sisters.

2. *Stations and Fields of Labor.* Every Motherhouse must have its fields of labor or its stations to which the Sisters are assigned for deaconess service. The terms, "fields of labor" and "stations" have become technical terms with a specific meaning and should not be used interchangeably.

A field of labor in its technical meaning is an institution or sphere of labor conducted directly under the management of the Motherhouse itself, or its Board of Managers or Directors. If a hospital, e. g., or an orphans' home is owned and conducted by the corporation or Board, it is a field of labor.

If, however, a hospital or any other institution or work is owned and controlled by a different corporation and Board than the Motherhouse, and this organization calls deaconesses to labor there, it is properly called a station.

Since a Motherhouse, as a rule, does not train only deaconesses for institutions which are under its direct and immediate direction, but also for other institutions outside of its own jurisdiction and

conducted by other associations, a great number of stations may open for deaconess service. This enables the Motherhouse to station Sisters in such spheres of labor as are specially suitable for the special God given gifts of the Sisters, and to extend the deaconess service to a great variety of activities. Wherever Sisters may be stationed, on field or station, they remain in full membership of the Motherhouse and subject to its regulations and directions and must work in the spirit of their Motherhouse.

A field of labor is much more closely connected with the Motherhouse than a station by having the same Board of Managers. By assigning a Sister to a station, she is laboring not under the direction of the Motherhouse, but at the same time under another association or Board of Directors.

3. *Agreement.* With fields of labor no agreements are necessary since it is one and the same organization that conducts both. With stations, however, an agreement is usually entered into in order to clearly formulate and stipulate what the two parties may justly expect of each other. Much confusion and trouble can be avoided by coming to a clear and definite understanding upon certain terms before stationing Sisters in a new place. We consider such a well defined agreement most essential for a harmonious corporation, for though both parties may be working in the same spirit, as must be presupposed, yet occasions will arise which may cause misunderstandings. Besides, each party should understand from the very beginning what may be expected from the other and where their respective responsibility begins and ends.

In the terms of an agreement there should be stated what obligations the Motherhouse assumes and what obligations devolve upon the other association. The Motherhouse may be expected to agree—

1. To station one or more Sisters at a certain institution or in a certain work. This number of Sisters the Motherhouse will then be expected to keep there. If one be taken away, she must be replaced by another one, unless by consent of the other party the number be reduced.

2. To conduct the work according to the regulations which the other association has established, the supposition being that these are in accordance with the principles of the Deaconess Motherhouse.

3. To support and to provide for the Sister or Sisters as far as their personal expenses are concerned from the Motherhouse treasury.

4. To assume the responsibility for the efficiency of the Sisters for the specified work.

The Association through its official representatives agrees—

1. To entrust certain work to the Sister or Sisters.

2. To furnish the Sisters suitable living quarters with board, and such other necessities as they may have need of for their services.

3. To allow the representatives of the Motherhouse to inspect the work of the Sisters at any time.

4. To pay to the Motherhouse a stipulated amount for the services of each Sister. Some other financial agreements that may be necessary may be added.

5. To allow the Sisters a given time for vacations.

This outline does not pretend to be a complete form for an agreement, but is merely to indicate some terms which may be specified. It will have to vary according to conditions.

4. *Limitations of the Motherhouse management at Stations.*—Since there are Boards of Directors at such stations, who are charged with the administrative duties by their associations, certain administrative functions, which otherwise would have to be assumed by the Motherhouse or its Board, must be committed to these Boards. This is a limitation of the functions of the Motherhouse, which does not exist in fields of labor under the direct management of the Motherhouse. No Board would assume responsibilities of administering the affairs of an institution, without having the right and the power to administer the principal affairs of a work. This is therefore a limitation of the functions of the Motherhouse which pertains to the general administration.

This general administration includes:

The establishments of Rules and Regulations governing the institution or the work, as far as the admission and the care of patients is concerned. According to the established regulations the work is to be conducted, and the Sisters at such station will be expected to be directed and governed by such established outlines. This is a limitation of the rights of the Motherhouse in that particular sphere, if it has approved such Regulations before stationing Sisters there.

The financial affairs of the station in general are committed to the Board of the station. The Sisters are not to be burdened with the general financial affairs. The general treasury, except perhaps the treasury for current expenses, will be administered by the Board of the Station.

The improvements of the buildings and grounds, expensive equipment repairs involving the expenditures of larger sums, will be referred to the Board for action.

The Sisters will be responsible to this Board for the management of the work and will report to them as often as required. The Board must have the right to inspect the work at any time.

It must be the aim of the Sisters to co-operate with the Board in a spirit of hearty and cheerful co-operation.

These may be considered some of the limitations of the functions of the representatives of the Motherhouse, the Sisters, at a station.

### 5. *Limitations of the Board of Managers of the Stations.*—

The station must be conducted in the spirit of the Deaconess Motherhouse. The work must be of a Christian character and must be in its general spirit in harmony with the principles of the female diaconate. The Board of the station should therefore allow the Sisters freedom in administering the affairs according to these principles, which they have learned to know and to apply in the Motherhouse.

The management of the internal affairs of the institution ought to be entrusted to the Head Sister or Directing Sister. The Sisters are responsible for these affairs and should therefore be allowed liberty to direct them with a certain freedom, otherwise the interest in the work will wane. The domestic affairs especially in an institution can be much better directed by the Sister than by a Board. The technical care for the inmates should be entrusted to them without unnecessary interference.

The personal affairs of the Sisters, their Church life, their family life among themselves, are to be under the supervision of the Motherhouse. Any irregularities or difficulties in this sphere are for the Motherhouse to adjust. Any causes of dissatisfaction in this respect should therefore be reported to the Motherhouse and adjusted by it.

The Motherhouse reserves the right to exchange at any time any Sister at a station, when it becomes necessary in its best judgment to do so. It is not customary for a Motherhouse to agree to station a certain Sister at a certain place, Sister N. N. for instance, but a Sister, because of reasons that may not be desirable to divulge, it may become necessary to change the personnel.

Since the Motherhouse is responsible for the personal life and the professional efficiency of a Sister, wherever she may be stationed, the representatives must have the liberty of inspecting the station.

It is essential for the efficiency of the work at a station that there shall be mutual confidence and hearty co-operation and a unity in spirit on the part of the Board of a station and the Sisters laboring there and the Motherhouse. The aim of the Motherhouse is the co-operation with the station in its work, and the members of Board of the station should co-operate heartily with the Sisters and the Motherhouse in performing the work in the spirit of our blessed Master.

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## Where Lies the Sacrifice in the Deaconess Work?

By SISTER SOPHIE JEPSON.

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The question, "Where lies the sacrifice in the Deaconess Work?" is a question that cannot be answered arbitrarily. Many things have to be taken into consideration to give anything like a satisfactory answer.

In the first place we must recognize the fact that every Christian owes allegiance to God, that God has a right to our service, whether we devote our lives to special work, such as deaconess work, or are engaged in any of the ordinary vocations of life. We must not make the mistake of looking upon our lives as entirely at our own disposal, with no legitimate claim on the part of anybody or any cause outside of ourselves.

Christian discipleship is not obtained without cost. The Lord Himself speaks in no uncertain terms regarding this. Hear His own declaration:

"Whosoever doth not bear his cross and come after me cannot be my disciple." Luke 14 : 27—33.

"He that loveth father and mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." Matt. 10 : 37.

"If any man would come after me let him deny himself and take up his cross and follow after me." Matt. 16 : 24.

These words apply to general discipleship and not to special callings only.

Recognizing this fact, perhaps the question would be more definite if stated as follows: "What sacrifice does the deaconess make, not required of the ordinary Christian woman?" After thus defining it we yet have to view the question from different standpoints. For instance, there is a rather wide range between the age limits in which women are accepted as candidates to the deaconess work. I am aware that the woman at the age of 18—20 does not ordinarily look upon life as does the woman at the age of 36—40. Then we must also bear in mind the difference in personal tastes and temperaments. What seems a sacrifice to one would involve no sacrifice to another.

In view of this, I felt the necessity of getting others' ideas on the question besides my own and asked our Sisters to give me their views on this matter. That gave me a wider range of ideas, as responses came from Sisters who have seen many years of service as well as from those who are beginners, and much of what I have to say I owe to their suggestions.



I believe the outsider, as a rule, looks upon the deaconess as making much more in the way of sacrifice than is warranted, largely, possibly, because looking at it superficially. We are constantly told by people outside that we are making such great sacrifices, and when one asks what the sacrifices are, their answer usually indicates that they have given very little thought to it.

Having thus touched upon and bearing in mind the various phases that enter into it, let us take up the question.

We want to consider some things desirable and perfectly legitimate to a Christian woman, that must be given up by the woman who chooses the life of a deaconess.

In order to do that, we must take into consideration the natural and legitimate ambition of the average intelligent young woman. Naturally the majority of young women look forward to married life. To have her own home and bring up children is undoubtedly one of the most attractive callings for the normal woman. To give that up must be counted as one of the greatest sacrifices any woman could make. The Church, recognizing woman's right to married life, does not call upon her daughters to take any vow of celibacy when they offer themselves for deaconess service. So while the young woman who conscientiously chooses the deaconess calling does so with the purpose of foregoing her privilege to married life, she does not give up her right to that state and it is therefore not an absolute sacrifice. Many women, however, remain unmarried, and in considering this question of sacrifice, we shall have in mind especially the woman who, for whatever reason, is not looking forward to married life, who, moreover, is a sincere Christian and has attained to some measure of spiritual life and character; for the woman who takes up the work for selfish purposes, expecting, perhaps, to obtain honor and recognition for herself will, of course, be disappointed, for if recognition comes, it must come as a result of faithful service, and not because it was the object of the deaconess' ambition.

In considering the question we shall at the same time try to estimate how far the deaconess calling compensates for the thing given up.

#### 1. Home Life and Association.

The young woman who has been reared in happy home surroundings and enjoyed a circle of friends as well as a pleasant family life, will to a large extent have to sacrifice that. The leaving of home, of course, comes to most young women at one time or another, for one reason or another. However, as a deaconess she often has less freedom to cultivate social intercourse with relatives and friends, than she would if she had a home of her own, where she would be free to invite them at her pleasure.

However, a Sister is not deprived of home life. She finds it in her association with those whose aim and purpose in life correspond with her own; much precious intercourse is afforded the Sister, who

loves to dwell in an atmosphere of Christian fellowship. Then she has regularly her annual vacation, which she has the privilege to spend with her own people.

## 2. Personal Liberty.

Among one of the greatest sacrifices must probably be classed the restriction of independent actions, the giving up to a certain extent of personal liberty. That part of the sacrifice is usually emphasized by outsiders. When we come to look at it a little more carefully, we will discover that the Sister has by no means been deprived of her personal liberty. When compared to other vocations the restriction is not as great as it appears on the surface. Nobody can be entirely independent in her actions, everybody is subject to some authority. The woman who works for an employer has usually much less consideration shown her than a Sister who devotes her life to Christian activity. Usually a Sister who is capable, as well as conscientious, is given as much, and often more liberty in choice of action within her field, than anybody. While she does not choose her field of labor, her field is being chosen by those, who are usually in a position to judge better than she could herself, as to her general fitness for that position. No Motherhouse authority would want to act in an arbitrary way, for nobody is more interested than they to make a good selection, a selection that will promote mutual blessing and benefit. Furthermore, the Sister is saved the problem of finding a position in which to engage her talents.

It may be somewhat irksome, especially to those who reside within the Motherhouse, to observe minor rules and regulations. Rules which are necessary, not so much for the individual, but because omission of such rules would cause confusion and irregularity. But let us remember there are objects which can be obtained only under certain conditions, and when we voluntarily choose the one, it is with full knowledge that the other is involved. Wherever there is co-operation and organization, individuals must make concessions to the whole. That is true in secular life as well. If a thing promotes the welfare of the whole, it also promotes the welfare of the individual who is part of the whole.

The Sister's relation in the Motherhouse is that of a child in the home. To the Sister the Motherhouse stands for guidance, protection, and kindly interest and concern for her welfare. It is responsible for her support and provides for her whether in sickness or health.

## 3. The Garb.

The wearing of a distinct garb appears to many women as a rather great sacrifice. Women who are used to dress well and becomingly are often loath to be restricted to wearing a garb, which more or less attracts people's attention and causes remarks.

It has been my experience and observation that the objection to wearing a garb disappears, as a general rule, after a few months' association in the Motherhouse with those who wear the garb. There is so much in the deaconess calling that is beautiful and attractive, that even the garb which at first seemed unbecoming, looks attractive and desirable because of what it represents.

In connection with wearing the garb, the deaconess is also deprived of the pleasure of making her own selection in wearing apparels. It is in line with feminine taste to enjoy choosing for herself out of a variety of materials. The garb prohibits such a privilege of choosing.

#### 4. Pleasure.

There may be some legitimate pleasures that the deaconess, because of her calling, must give up. But again, she often is given opportunity to enjoy a class of entertainments which come to her because of her calling, and which would not be hers except for the fact that she is a deaconess.

#### 5. Financial sacrifice.

A woman who has enjoyed a good salary and taken pleasure in using her money liberally, perhaps largely in contributing to worthy causes, such as missions and other benevolent objects, often feels it a deprivation when unable to continue such giving and to be limited to the small allowance provided by the Motherhouse. No doubt that must be counted as a sacrifice. But when she remembers that she is giving herself a living sacrifice, in the service of the Master, she should not regret the lack of material means to give, for she who gives herself gives more than can be estimated in dollars and cents. And even from her scanty allowance will she be able to lay something aside for the Lord's work, for she is not called upon to lay by for a rainy day, as she knows the Motherhouse will make her days of infirmity and old age comfortable and pleasant, without money consideration on her part.

#### 6. Health.

The statement has been made, that the deaconess sacrifices her health because of the exposure and arduous duties that fall to her lot. While the Motherhouse lays emphasise upon the importance of good health in accepting candidates, and women with weak constitutions are not encouraged to take up the work, my observation has been, that a deaconess is not called upon to sacrifice her health to a greater extent than the woman in the ordinary walks of life. The Motherhouse provides for its Sisters all the needed comforts, and when they are sent out in work, whether it be in parish work, private nursing, or institutional work, it is always with the understanding that proper care shall be taken of the Sister's physical needs, and the Motherhouse always reserves to itself the right to recall a Sister when such

regard for her health is not observed. It sometimes happens that a Sister in her zeal fails to be prudent, and to exercise good judgment in caring for herself. None regrets that more than the Motherhouse. There may be times of emergency when it is necessary to disregard the ordinary rules of health, but that is an exception, not the rule. A Sister should, of course, not be over anxious and over sensitive about her health, but she can and she should use proper care in conserving her physical strength.

#### 7. Intimate Friendships.

A deaconess, to attain to her highest usefulness, may have to forego the personal enjoyment of very close and intimate friendship. In giving herself to a community she should consider the welfare of the whole, rather than the gratification of her own natural inclination. A woman who voluntarily gives up her desire for exclusive personal friendship for the sake of others, is no doubt making a sacrifice, but will in most cases be fully compensated by the knowledge that her helpful influence in reaching out and touching a larger circle, while her own life will at the same time expand and become fuller and richer.

8. The deaconess, to some extent, becomes a stranger to her own people.

It has also been suggested that in taking up the deaconess work a woman to some extent becomes a stranger to her own people. She has moved out of their sphere, her efforts and interests have changed and have become centered upon entirely new objects, and the bond of sympathetic fellowship and interest has thus been loosened. That may be true to some extent, but in many cases the effect on her own people has been to lift them into a higher realm of thought and purpose, while again and again the deaconess, because of her acquired knowledge and skill, has been the ministering angel in times of sickness and sorrow, when she came into their home and shouldered the burden which none of the rest were able to bear.

#### Finally—Deprivation of Active Church Life.

A number of Sisters are necessarily occupied in a way that deprives them of some of the spiritual privileges, such as church activities, which they enjoyed before entering the deaconess work. Sisters who work in hospitals and institutions or are engaged in private nursing are often thus deprived. To some this is a real sacrifice, we must acknowledge. Provisions should be made, as far as possible, to compensate for such deprivation.

As already mentioned above, in considering this question of sacrifice, we must bear in mind that it is necessary to view it from different standpoints. A woman of 20 would naturally consider the leaving of a happy family circle a greater sacrifice than would the mature woman, who has already had to make her living away from home, and to whom the Motherhouse would rather seem a desirable change



by way of home life as over against life among strangers. So with the garb. The woman who is naturally fond of dress and stylish appearance (and many good women are), would consider the giving up of this a much greater sacrifice than would the woman to whom it is a relief not to have to worry her brains with the problem of what to wear next.

Having thus somewhat exhaustingly gone over the field in order to discover what sacrifices a woman makes in taking up the deaconess work, and looking at the minor as well as the greater things that might be classed under sacrifices, what is the conclusion? I believe we can summarize it thus:

There are some things in themselves perfectly legitimate and which, for the individual, would be conducive to enjoyment and happiness in life, which, because of the larger interest and to promote the greater usefulness of the whole, must be given up.

And it should be so. The woman whose first and only consideration is self should never enter the deaconess motherhouse. The keynote is service, service for Him Who gave Himself for us. Sacrifices for those whom we love are no longer sacrifices. The young woman who loves the Lord (and none other should ever undertake deaconess work) receives manifold returns of anything she gives up. Her own development into fuller and richer life; the satisfaction of being useful and a blessing to humanity; the spiritual atmosphere in which she moves; the Christian fellowship he enjoys; the privilege of giving herself to the Lord's service, unhampered by any concern about her daily bread; her prospect of spending her evening of life in happy contentment, amidst scenes and associations that are pleasant reminders of happy days of service, rendered to Him, Who was her strength in the days of her activity, and Whose tender care shall follow her, till she closes her eyes, to awaken on the happy morn, in the Home which He has gone to prepare, and where she shall see Him, whom she loved and served on earth, face to face, and be like Him.

Do not these privileges, with others already mentioned, more that might be mentioned, by far out weigh any sacrifice the deaconess is called upon to make?

Her sacrifices? Ah, rather her privileges are many, and few there are whose lives are as happy and contented as the truly consecrated deaconess.

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## Is the Present System of the Female Diaconate the Best Suited to Our Country and Times?

By REV. CHAS. E. HAY, D. D.

The statement of our theme assumes the existence of the Female Diaconate in the Church. It recognizes this as beyond question scriptural and useful—as a department of the Church's activity which is to have a permanent place in the organization of her forces for practical service. It recognizes also the fact that the particular form of organization, the specific system of maintaining this ministry of mercy, is not prescribed in the Scriptures and must therefore be determined upon general principles and by the nature of the work to be accomplished in any given age or community.

By "the present system" we understand the method of sustaining and administering the deaconess work which prevails in our Lutheran churches in America. This may be briefly described as the Motherhouse System. Its essential features, as developed in the past eighty years, are as follows:—

1. This system regards the female diaconate as a life calling, to be deliberately chosen as such. No vow of continuance, indeed, is taken. The Sister is free to leave its ranks at any time, as the service must be at all times a voluntary one. Yet the presumption is that she will not leave. She looks forward to the celebration of her jubilee when fifty years of active service shall have been rounded out, and hopes to be helpfully engaged in works of practical mercy, as many deaconesses have been, for a goodly number of years beyond the jubilee. She has no thought of laying aside her garb until called to join the white-robed throng around the throne above.

2. The female diaconate, in this system, constitutes a Sisterhood. A deaconess is not a lonely figure in the world. She may go forth alone to her daily tasks, but she is strengthened by the thought that she is one of a band of Sisters bound together by the indissoluble bonds of faith in Christ as their Redeemer and the Saviour of the world, by the ties of a common calling in life, and by the mutual affection born of long and faithful service side by side in the vineyard of the Lord. The very name, "Sister" has a sweet and comforting sound. It speaks of equality in rank. It breathes the aroma of pure family life. It awakens and cultivates mutual confidence. It makes each toiler ever conscious of the unseen presence of a hundred or a thousand of like character and purpose in life, all for each and each for all.

3. The present system centers in a Motherhouse—a strong parent institution, with which the Sisters remain connected even



though laboring in foreign lands, whose daughters they are, and which they learn to love with filial devotion. In the modern revival of the female diaconate, the Motherhouse preceded the Sisterhood. It was established in faith and opened its doors in advance to receive the daughters who were soon to come to it from near and far to be there knit together in the bonds of a true Christian sisterhood.

The chief features of a modern motherhouse are four in number. It trains the aspirant for the sacred office in all the duties that may await her in the prosecution of her calling. It supports her during the period of training, in all the years of active service, and in the quiet evening of a well-spent life. It assigns to every Sister a field of labor adapted to her capacity. It directs and counsels her, through personal visitation or correspondence in all the perplexities which inevitably attend every aggressive undertaking.

Thus the motherhouse is in reality the power-house of the present system, in which are concentrated and developed the spiritual forces which are to go forth throughout the land and to which the weary workers may at any time return to replenish their exhausted energies. It is the pulsating heart, whose rich life-blood flows forth through every living member of the diaconal body. Abandon the motherhouse, and the present system will immediately collapse.

4. A fourth prominent feature of this system is the combination of the masculine and feminine elements in the administration. This cannot be regarded as absolutely essential, as some motherhouses have existed for years with the control vested entirely in the person of an energetic capable Sister. So important, however, has the recognition of the masculine element been found to be that no motherhouse which does not make proper provision for it can be admitted to the Kaiserswerth Conference.

5. A fifth peculiarity of our present system is that the Sisters serve without salary. This is an outstanding, unique and, to many, an astonishing feature. It is at once an evidence of the sincerity and self-denying spirit of the Sisters and a large factor in gaining confidence and cheerful support for this unselfish ministry.

Such, then, is the system under which our Lutheran churches in America are endeavoring to develop the deaconess calling within their bounds. But it is not the only possible system. In fact, other methods are being pursued in other branches of the church around us, and here and there in our own churches there are traces of an independent congregational diaconate. A step beyond this has been taken in the establishment of training schools, which furnish an educational curriculum, with some practical experience, for a year or two and then send forth their graduates to find employment where they may upon their own responsibility. In some cases, pro-

vision is made in the general organization of the church or direct oversight of those who, whether graduates of training schools or not, may offer themselves for diaconal ministry. These may be placed under the direction of general ecclesiastical officers, as bishops, or under the supervision of women's organizations, such as women's home missionary societies.

Now, in view of these divergent systems and other possible plans which might be devised, we are called to consider whether the motherhouse system is the best adapted for our country and times. It is not a question of the possible improvement of our methods, of the enlargement or abridgement of the authority of the motherhouse, or of the re-adjustments in the details of the administration,—but it is a question as to the wisdom and adaptability of the system itself. Was it an error of judgement upon the part of our predecessors when they adopted the motherhouse system, or have conditions so changed in the past few decades as to render it necessary for us to retrace our steps and begin the work anew upon a different basis? The questions may naturally arise in view of the comparatively slow growth of the female diaconate in our church in America, especially when our attention is called to the more rapid increase in numbers in some other branches of the church. Or, it may be suggested by the occasional criticism of our work by those who are but casually acquainted with it. In any case, it will be wise for us to occasionally examine the foundations upon which we are building, that we may act intelligently, either modifying our foundations or proceeding with full conviction and fresh energy to build upon them a superstructure that shall be worthy and enduring.

Approaching the question in this spirit, we observe:—

1. The presumption is in favor of the present system. It has existed in the modern world for eighty years, in all essential points unmodified. It has proved eminently successful where other plans, originated and prosecuted with enthusiasm by competent men and women, have utterly failed. It has enlisted the services of many thousands of godly women, who have labored, in many cases for a half-century or more, with ever-increasing delight. It has, by the establishment and support of benevolent institutions and by the practical administration of many institutions established by others, vastly extended the range of its influence. It has given a stimulus to the spirit of merciful ministration in the world which has made of our age a distinctly Samaritan age. Such a system of Christian service may not be lightly ignored. The strong presumption is that it is deeply rooted in sound principles of psychology and economy and philanthropy and soteriology. It will be remembered, too, that this system in some of its essential features is much older than the day of Fliedner. As a form of organization in which unmarried

Christian women may find mutual protection, support in labor, contentment and opportunity for useful service, we find illustrations of it in the voluntary associations of the later Middle Ages, in which the germs of practical piety were nurtured when the official church itself was too deaf to the calls of duty. The motherhouse thus appears as a legitimate development from the experience of several centuries in the Christian church—a beautiful flower, whose roots are in the distant past, but whose bloom and fragrance are for every age.

2. Again, it is very evident that the present system has many advantages over any other which has yet been devised. No express divine authority is claimed for it. It had no part in the preparation or installation of Phoebe the first deaconess. In her day it would have been impracticable, just as the simple forms of church life in general which prevailed in her day would be impracticable in ours. In the complex conditions of our modern life something more is needed.

a. Some form of careful systematic training is imperative. This cannot be adequately given within the limits of a single congregation. It calls for temporary release from the ordinary responsibilities and distractions of home life; for study, yet a range of studies far different from an ordinary school curriculum; for specific technical instruction in some branches; for opportunities for practical experience and the observation of various forms of benevolent work. All of this the motherhouse is in position to offer and, with the growing experience of years, to offer in the most helpful form. By the training thus furnished and by its continued oversight of the Sisters, the motherhouse assures the fidelity of the entire movement, in doctrine and life, to the principles of a vital Christianity. Motherhouses are a product of living faith in Christ as the divine Saviour. They have in every case been founded and are sustained by true believers. They make constant use of the Word of God and labor primarily for the salvation of souls and the upbuilding of the kingdom of God. They are nurseries of genuine piety and those who go out from them are sowers of pure Gospel seed.

b. The motherhouse begets enthusiasm in the prosecution of the calling through the close association of the Sisters with one another. There is developed a beautiful esprit du corps which lightens the burdens of the most exacting service and is a constant inspiration. From the very entrance upon the course of training, the Sisters are made to feel that they are members of a noble family, and the ties of mutual affection strengthen with the years. This is a family which "ne'er breaks up." It grows—not too rapidly for assimilation, but so steadily and surely that the pulsations of the newly-entering life are constantly felt. With each passing year.

the deaconess has thus an enlarged circle of close friends and her spirit retains the buoyancy of youth.

c. The motherhouse promotes the highest efficiency in service. The contrast here with those systems which contemplate merely a temporary employment is very great. The candidate applies herself with energy to every task assigned her, as she realizes that she is preparing for her life work. Her knowledge and skill are cumulative. Where the term of the unanchored deaconess is about expiring, she is just entering upon the years of enlarged usefulness. The recognition of this advantage by the church at large is very evident from the fact that nearly all churches and institutions, when applying for deaconess service, lay special stress upon the desire to secure "an experienced Sister." The system which makes fullest provision for the perseverance of deaconesses in their calling is certainly in position to secure the largest measure of efficiency. It thus also meets the scriptural injunction which cautions against laying undue responsibility upon a "novice."

d. The motherhouse affords the most practicable means for assuring to the Sister an appropriate field of labor. It has the entire field constantly in view. It sees the open doors on every hand. To it applications come from all forms of diaconal service, and it has exceptional opportunities for investigating these as well as for estimating their relative importance and their peculiar requirements. It knows the Sisters also, with their varying talents, their vocational equipment, their temperamental adaption for one or another form of service. It is intensely interested in each individual deaconess and may be relied upon to use all the resources of its garnered wisdom and experience to place each one where she can be at once most happy and most useful. How much better this than to send a modest young woman out into the world with the diploma of an institution and a bundle of recommendations to advertise her own capacity and spiritual attainments and find a place for herself!

e. The motherhouse system makes the most adequate provision for the support of its Sisters. They go forth in its name, by its authority, and under its protection. In any hour of perplexity or need, they may turn to it for succor. All their physical wants are lovingly provided for. They are not objects of charity. They are giving to the church more than they receive. But, as they are doing a most essential part of the church's work the church very gladly through the motherhouse contributes part of the service by relieving the actual workers from all needless care. If there is any other system which more fully or more economically accomplishes this, I am unacquainted with it. I am not aware that any deaconess motherhouse has ever closed its doors from lack of funds or that any Sister connected with such an institution has ever died in poverty. A unique feature in the history of the early motherhouses is the



the thoughtful provision made for the declining years of their faithful Sisters. When, through the infirmities of age or wasting sickness, the period of active service is drawing to a close, the Sister has a home in which she will find a royal welcome, where she will be as an honored guest, where she may still find some opportunity for loving service, and from which her spirit may gently take its flight to the scenes of everlasting rest in the presence of the Lord.

The advantages thus briefly indicated appear to be inherent in the motherhouse system. They are not local in character—are not limited to any country or any age. They have commended the system in many of the countries of Europe and we have assumed that they would be realized in equal measure in America. But it may be said:—We are a peculiar people and our age is different from all that have preceded it. May it not be that, in view of the peculiarities of our present environment, the motherhouse idea has become antiquated? Is it not perhaps an exotic growth that will not endure transplanting to our soil?

In reply, we might content ourselves by pointing to the nine healthy Lutheran motherhouses of America. The fact that they have taken root and grown is evidence that the soil and moral atmosphere of America are not altogether uncongenial. Clearly, the present system is able to adapt itself at least measurably to our conditions. But is it **THE BEST** for us? If not, the burden of proof must rest upon those who question it. If, as we have endeavored to show, the system comes to us with an unbroken record of success in other lands,—if it assures the most adequate training, begets enthusiasm, promotes the highest efficiency, locates the Sisters most readily in appropriate fields of labor, and most certainly furnishes the needed moral and material support, we shall require the most positive evidence to convince us that it is not the best system for us in our day.

In the employment of this system, however, it is incumbent upon us to discriminate between that which is essential and that which is merely incidental in the organization of the great historic institutions of the old world—to make such adjustments in matters of detail as may be needful in order to adapt it as fully as possible to our present surroundings. If criticisms are heard, they should be duly considered. As it is a great and responsible work which has in the providence of God been entrusted to us, we should lay aside every weight, remove every needless obstacle that may obstruct the pathway of those who might otherwise seek to enter the ranks, and be ever on the alert to devise means for the perfecting of our methods of administration.

The objection most likely to be urged is that our system lays undue restrictions upon the independence of the Sisters. Young Americans are impatient of restraint. They are apt to be exceedingly self-reliant. They like to assume the entire responsibility for their own conduct day by day—to choose their own path and follow it



without dictation or oversight. But is this the Christian spirit? Is it the pathway to success even in worldly callings? Our age is an age of organization, and organization implies submission to direction. The young woman who cannot submit to the sympathetic, loving oversight of the motherhouse would be of little service in a calling whose chief feature is the subordination of self-will in the unselfish service of others for Christ's sake. There are indeed persons who are constitutionally incapable of co-ordinating their activities with the labors of others—free lances, unfitted for team work of any kind. These exceptional personalities should of course be warned against the deaconess calling. Apart from this, the objection rests largely upon misunderstanding. It loses all its force in the delightful atmosphere of self-respect, of spiritual liberty combined with loving adjustment of effort to the demands of a noble calling, which prevails in the normal motherhouse. As the church at large gains a greater familiarity with the actual life of our Sisters, such prejudices disappear and our institutions will be accorded a permanent place in the loving regard of all who can appreciate the dignity of loyal service in the name of Him who came not to be ministered unto but to minister. Meanwhile, let us not be unduly concerned if they fail to manifest a mushroom development. Let us not lower the essential requirements in order to attract a multitude of the thoughtless and incompetent, but rather so magnify the calling that it may appeal to young women of sterling character who sincerely desire to devote all their energies to effective service in the kingdom of our Lord.

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## The Female Diaconate as a Factor in the Spiritual Life of the Church.

By REV. E. F. BACHMANN, D. D.

The sphere of the Female Diaconate is the Ministry of Mercy, not the Ministry of the Word. She is not responsible for the spiritual life of the Church, though absolutely dependent upon it for her own development as well as for the sympathetic support of her efforts. She is at the same time the result and the most sensitive indicator of the degree of spirituality in the Church. Yet she is not a passive product, but exercises a strong and active influence on the spiritual life in general. Her opportunities for such influence are different, but no less great than those of the ministry of the Word. It therefore behooves our Conference to consider the diaconate from this particular point of view.

The spiritual life of the Church manifests itself in three distinct spheres: in the individual, in the Church, and in the world.

### I.

1. The Female Diaconate has primarily the opportunity and the responsibility for the proper development of the spiritual life of those who come under the direct guidance of the Motherhouse. The more we succeed in approaching the high scriptural ideal of a Christian in the training of our Sisters, the more decided and powerful will be the influence upon the Church at large and the community in which they labor. Though the candidates may be filled with enthusiasm for the work and believe themselves fully devoted to the Lord, most of them soon experience a rude awakening when confronted by actual conditions. They suddenly face the gulf separating the ideal from the real, and only the brave continue to press forward.

Various reasons could be advanced with more or less justification for this experience, but among them it seems to us the most common cause is the superficial spiritual life, almost typical of our day and of our land. At this point the diaconate must impress upon the hearts of those aspiring and devoted young women, that the real test of spiritual life lies not in sweet sentimentalism but in self-denying service. Three fundamental elements of this service seem especially hard to grasp, obedience, self-denial and sacrifice. Young America's education, training and ideals lead in the opposite direction: self-assertion, self-indulgence, self-advancement. These are the characteristics of the natural man, preached and practiced so generally, that only the more advanced Christians are willing to repudiate them and to meet the demands of Christ and His service. True,

our pastors preach obedience, self-denial and sacrifice, but though their congregations may listen, they do as they please, whereas the candidate for the diaconate and every member of the Motherhouse must actually practice these virtues. An intense struggle is inevitable, especially in the beginning, but by holding fast to these demands, without which our Motherhouses would soon be doomed to disorder and dissolution, the diaconate is rendering an incalculable service to the Church by helping her in holding high the spiritual ideal; and the Sisters as living examples of the ever increasing power and joy of advanced spirituality, inspire others even outside of the diaconate with greater zeal and a more lofty conception of Christianity.

2. The spirit of service cannot be produced artificially, but must be the outgrowth of genuine *spirituality*, i. e. of a life communion with God. Our Motherhouses make provision for fostering the same by granting as far as possible "*a quiet hour*", for which the Sisters withdraw sometime during the day for the reading of the scriptures with meditation and prayer. It is exceedingly difficult to adhere to this practice, but for that very reason it should be more generally followed by other members of the Church, even if it were but for brief five minutes during the noon hour. The diaconate considers it essential to the proper development and maintenance of spiritual life, to give the soul, harassed by the distracting demands of secular labor, frequent opportunities for meditation and prayer. The child of God must ever possess and express its consciousness of his relation and responsibility to the Father in Heaven.

We are convinced that also the practice of the Motherhouse to release the probationers from their usual duties for at least a week preceding their consecration, and to make this a period of special spiritual preparation, contains a valuable suggestion for the Church, especially for Ministerial candidates looking forward to their ordination. We cannot place too much emphasis on the concentration of the entire person, body, mind and soul, upon the Lord's Word and Work. This does not necessarily exclude the enjoyment of good music, art, literature and social intercourse, but all of these must be so carefully selected that ultimately they serve the one great purpose in life. It must be the ideal of every Motherhouse and every Sister, as it should be the ideal of every Christian, to make Christ and His will and service the all controlling principle of life. To emphasize this truth in our day and generation given so generally to dissipation in ceaseless change of work and pleasure, is one of the great tasks of the diaconate and will make her one of the most potent factors for the advancement of spiritual life.

## II.

1. The diaconate, however, is a standing appeal to the Church at large to show forth her faith by works of love. Unfortunately the vision of by far the larger part of the Church is still quite limited. Nearsightedness has dictated narrow and generally selfish policies, but many signs of a greater day are evident, and we have reason to believe that also the present world-wide crisis among the nations and the untold suffering, are the throes of a new life and of a period of unprecedented victories for God's Kingdom. Even if this expectation should not be realized, the Church will certainly face a situation which will demand more than ever before, the arousing and rallying of all her forces, many of them still latent and dormant. This situation will also place the Female Diaconate in this country before still greater tasks and problems, which if successfully met, will make it a still more potent factor in the unfolding of the Church's spiritual life. It is the conviction of many leaders that the Lutheran Church must within the next few years prove herself a really vital force in America's religious life, or, failing in this, will soon sink to comparative insignificance in this country.

Next to an ever more powerful preaching of the pure Gospel of Jesus Christ, nothing is needed as much as that activity, generally comprised under the term "Inner Mission", and the diaconate with its Motherhouses must prove a mainstay and a training ground for Inner Mission workers. The high ideal of a Christian, his activity and spirituality must be the more conscientiously fostered in our Motherhouses, in order that those who seek their training there, may carry this ideal back into the Church and into the world.

3. In this connection it is well to bear in mind that the diaconate has already been a medium of untold spiritual blessings in the Church. We may include even those thousands of young women, who in Europe and the hundreds who in this country have for some time been connected with our Motherhouses, and have then returned to other walks of life. Though we have deplored the loss of many of these, yet our labor was not altogether in vain, for they took with them a stronger religious consciousness and a greater efficiency for service. Though they may not have measured up to the standard of the diaconate, yet they have in other surroundings proven themselves superior to the usual workers in the conscientious fulfillment of duty and in Christian character.

The same may be said of the hundreds of nurses who have graduated from the *Hospital Training Schools* controlled by deaconesses. Though only a beginning has been made in this country, on the continent, thousands of young women have been trained by Deaconess Motherhouses for *Inner Mission* and general welfare work. We shall probably experience a greater development of this activity in the near future. Let us thank God, for permitting us to do this

humble service while our limited numbers prevent us from sending forth deaconesses in response to the ever increasing demand for Christian workers.

4. The diaconate of to-day, has come into a rich heritage of *devotional literature* produced in Deaconess Motherhouses. We need but recall Loehe, that man of God who founded Neuendettelsau's Institutions of Mercy. His rare genius, which combined in an unusual degree the gifts of organization, the wonderful grasp of principles, broad sympathies and deep spirituality, was placed primarily in the service of the diaconate, and his brief essays alone, dictated to his Probationers and Sisters for their spiritual guidance, have left such an impression on the generation of Sisters under his personal influence, and upon many others since, that these essays deserve the widest circulation among our own Sisters and among all earnest Christian workers.

Think of the spiritual revival due to the untiring labors of Fliedner, and stimulating Christian life on three continents. Think of von Bodelschwingh who made Bielefeld "a city set on a hill", which has attracted not merely thousands of Christian men and women, but also professional workers among epileptics and other unfortunates. Surely, streams of living water have gone forth from these men and their Motherhouses, and with humble gratitude to God we may add that the same is true though in a smaller measure, of the Deaconess Motherhouses in our own land. The Female Diaconate has indeed been a powerful factor in the spiritual life in the Church during the past three-quarters of a century.

### III.

1. The spiritual life manifests itself also in the world at large. The Lutheran Diaconate, though it abhors self-advertising, cannot hide its light under a bushel. It is here to serve, not merely the children of God, but all sufferers irrespective of race and creed. Thereby, the diaconate has become the best apology, one of the most practical proofs for the superiority of Christianity. Those who refuse to come to the preaching of the Gospel are impressed by the practice of Christian love. The man of the world cannot understand the motive of a woman giving herself up to unselfish self-sacrificing service for utter strangers, but he is impressed thereby and learns to respect the religion that produces such results. He is put to shame with his rank materialism, especially if he himself has been the object of her ministrations, e. g. as a patient in the hospital. The often very effusive expressions of gratitude prove his conviction that a spirituality which can produce such a love, such consecrated service, is indeed a power greater and nobler than the materialism of the world can ever produce. True, he is not yet converted to Christ; but he has learned to respect the religion of Jesus, and it is not improbable that he may yet open his heart to the Word of Salvation.



2. It is well for us who are in the diaconate to recall ever and again our opportunity and our responsibility for the furtherance of genuine spiritual life. Our consecration dare not be inferior to the noblest examples of the mediaeval Church, but must unite with it the clear, calm judgment of the Evangelical Christian whose service is an expression of gratitude for what Christ has done and not an endeavor to gain a greater glory. It implies the absolute submission of self to the will of God, in perfect obedience that never seeks the fulfillment of personal desires or preference, and at the same time in the Christian liberty which creates and develops personal individuality showing forth the Christ within us. Our work, noble though it be, assumes at times the form of monotonous routine, which threatens to impress us as a life spent in vain. The Apostles were but once with the Lord on the Mount of Transfiguration, witnessing His glory and rejoicing in the special privilege. Nearly always we are with them at the foot of the mountain, battling, it seems, in vain with the powers of darkness and the misery of men. like the dwellers of a deep and narrow valley, our vision is apt to grow contracted. It is our sacred task frequently to ascend the lofty heights, correct our vision, cheer our spirits, regain our sense of proportion, and continue in our labors of love with a stout heart and unswerving faithfulness until the end. We shall then ourselves reach a spiritual development impossible in a service and under circumstances less strenuous and trying than those of the diaconate and shall in turn contribute our share to the development of the spiritual life of the Church.



PROCEEDINGS AND PAPERS

...OF...

# The Thirteenth Conference

...OF...

EVANGELICAL LUTHERAN

# Deaconess Motherhouses

IN THE

United States.



ST. PAUL, MINN.,

MAY 28—30, 1918.



## PROCEEDINGS.

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Pursuant to call the Conference of Lutheran Deaconess Motherhouses in the United States met for its thirteenth convention at the Swedish Lutheran Bethesda Deaconess Home and Hospital, St. Paul, Minn., May 28-30, 1918. It was opened by services at 8 P. M. in the Motherhouse chapel, Rev. P. M. Lindberg, D. D., of Omaha, Neb., preaching the sermon on 2. Thess. 2:16-17. A cordial welcome was extended to the Conference in behalf of the entertaining Motherhouse by its Rector, the Rev. J. A. Krantz, D. D., who has recently taken up the work of the sainted Rev. C. Hultkrans, who had organized this Deaconess Home. Rev. E. F. Bachmann, D. D., responded in behalf of the guests.

The balance of the evening was devoted to the reading and discussion of a paper by Rev. O. A. Fonkalsrud, Ph. D., on the question: "What may the Church expect of the Female Diaconate and what are we doing to meet these expectations?" (See page 17.)

### Wednesday, May 29th.

The first business session was held Wednesday morning at 9 A. M. and was opened by a brief service led by Rev. Chas. E. Hay, D. D. Twenty-three official representatives of Deaconess Motherhouses were present and many Sisters from the deaconess institutions at St. Paul and Minneapolis. A number of visitors interested in the deaconess work also attended the sessions at different times.

## OFFICIAL REPRESENTATIVES.

The following Motherhouses were officially represented by the delegates whose names are given with the respective institutions:

1. The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses: Rev. E. F. Bachmann, D. D., Sistee Lina Kaepfel, Sister Grace Lauer.

2. Lutheran Deaconess Motherhouse, Milwaukee, Wis.: Rev. H. L. Fritschel, Sister Ida Buck, Sister Emma Lerch.

3. Lutheran Deaconess Motherhouse and Training School, Baltimore, Md.: Rev. Chas. E. Hay, D. D., Sister Sophie Jepsen, Rev. Charles F. Steck, Washington, D. C.

4. Immanuel Deaconess Institute, Omaha, Neb.: Rev. P. M. Lindberg, D. D., Sister Elna Johannsen, Rev. C. J. Petri, D. D., Minneapolis, Minn.

5. Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y.: Rev. O. A. Fonkalsrud, Ph. D., Sister Lena Brecklein, Sister Leonora Petersen.

6. Bethesda Deaconess Home and Hospital, St. Paul, Minn.: Rev. J. A. Krantz, D. D., Sister Eleonora Slattengren, Rev. O. N. Nelson.

7. Norwegian Lutheran Deaconess Home and Hospital, Chicago, Ill.: Rev. A. Oefstedal, Sister Ingeborg Sponland.

8. Norwegian Lutheran Deaconess Institute, Minneapolis, Minn.: Sister Lena Nelson, Rev. Claus Morgan, Rev. C. E. Nordberg.

## VISITORS.

Among the visitors introduced to the Conference, who were welcomed and granted the privilege of the floor were: Rev. G. A. Brandelle, Denver, Colo., Acting President of the Augustana Synod and President of the Board of the Immanuel Deaconess Institute, Omaha, Neb.; Rev. G. H. Trabert, D. D., Minneapolis, Minn.; Rev. F. A. Schaffnit, Supt. of Inner Mission Society of Minneapolis, Minn.; Prof. J. L. Nydahl, Minneapolis, Minn.; Sister Anna Stenteth (Missionary), Fort Douphin, Madagascar; Sisters Gena Aarsud; Ovidia Olson, Northfield, Minn.; Jennie



Johnson, Bethany Home, Duluth, Minn.; Bothilda Svenson, Augustana Mission Cottage, Minneapolis, Minn.; Tina Peterson, Allie Gassman, Frida Haff, Chicago; Anna Johnson, Anna Carlson, Alma Olofson, Frida Thor, and the Sisters of the entertaining Motherhouse.

### SECRETARY'S REPORT.

The Secretary presented his bi-ennial statistical report surveying the present status of the deaconess work in the Lutheran Church in our country.

## STATISTICAL REPORT.

May 1, 1918.

	Deaconesses.	Probationers.	Total.	Pupils.	Stations.
1. Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses .....	62	24	86	2	21
2. Milwaukee, Wis.—Lutheran Deaconess Motherhouse .....	26	25	51	3	7
3. Baltimore, Md.—Lutheran Deaconess Motherhouse of General Synod.....	37	14	51	1	22
4. Omaha, Nebr.—Immanuel Deaconess Institute .....	38	8	46	4	13
5. Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute .....	15	11	26	—	6
6. Brooklyn, N. Y.—Norwegian Lutheran Deaconess Home and Hospital.....	8	10	18	1	5
7. St. Paul, Minn.—Bethesda Deaconess Home and Hospital .....	14	9	23	1	5
8. Chicago, Ill.—Norwegian Lutheran Deaconess Home and Hospital.....	37	22	59	10	25
9. Brush, Colo.—Eben-Ezer Mercy Institute	3	1	4	2	3
Total.....	240	124	364	24	107

Figures in parenthesis indicate number of Sisters at the respective stations.

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Mary J. Dreel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave., Philadelphia, Pa. — Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Sations: At Philadelphia, Home for the Aged (2). Children's Hospital (9). Dispensary (1). Kindergarten (1). Kindergarten Training School (1). Lankenau School for Girls (14).

Fields of Labor: Lankenau Hospital, Philadelphia (26. Social Service (2). Kensington Dispensary for the Treatment of Tuberculosis in Philadelphia (1). "River Crest" for Tubercular Children, Phoenixville, Pa. (1). Home for the Aged, Erie, Pa. (2). Tabor Home for Destitute Children, Doylestown, Pa. (3). "Elsinore Camp", Watchung, N. J. (2). Parish Work in Philadelphia (3), n New York (1), n Easton, Pa. (1), in Erie, Pa. (1).

Lutheran Deaconess Motherhouse, Milwaukee, Wis., 2222 Cedar St. — Rev. H. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: Milwaukee Hospital, Milwaukee (24). Layton Home, Milwaukee (3). Passavant Hospital, Pittsburgh (5). Orphans' Home, Zelienople, Pa. (4). Home for Epileptics, Rochester, Pa. (6). In Motherhouse, Milwaukee (5).

Fields of Labor: Home for Aged, Zelienople, Pa. (2). Home for Aged, Toledo, Ohio (2).

Lutheran Deaconess Motherhouse of General Synod, 2500 to 2600 West North Ave., Baltimore, Md. — Rev. Chas. E. Hay, D. D., Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (2). Industrial School (1). Nursing (3).

Fields of Labor: Tabitha Home for Aged and Orphans (3). Orphans' Home, Loysville, Pa. (1). Orphans' Home, Nachusa, Ill. (2). National Lutheran Home for Aged, Washington, D. C., (2). Church of the Atonement, New York (1). Christ Church, New York (1). St. John's Church, New York (1). St. Matthew's Church, Brooklyn, N. Y. (1). Church of the Redeemer, Jersey City, N. J. (1). St. Matthew's Church, Philadelphia, Pa. (1). Memorial Church, Harrisburg, Pa. (1). Zion Church, York, Pa. (1). St. Peter's Church, Middletown, Pa. (1). Trinity Church, Canton, Ohio (1). Trinity Church, Akron, Ohio (1). St. Luke's Church, Cumberland, Md. (1). Inner Mission Society, Baltimore, Md. (1). Girls' Hospice, Baltimore, Md. (1). Foreign Missions: Muhlenberg Mission, Africa (2).

The Immanuel Deaconess Institute, Omaha, Neb., 34th St. and Meredith Ave. — Rev. P. M. Lindberg, Rector; Deaconess Elna Johansson, Sister Superior.

Stations: At Omaha: Immanuel Hospital (22). Bethlehem Children's Home (2). Nazareth Home for the Aged and Invalid (6).

Fields of Labor: Augustana Mission Cottage, Minneapolis, Minn. (1). Parish Augustana, Minneapolis, Minn. (1). Parish Immanuel, Chicago, Ill. (1). Parish First Church, Rockford, Ill. (1). Augustana Mission Cottage and Old Folks' Home, Denver, Colo. (1). Parish Gethsemane, Worcester, Mass. (1). Old People's Home, Madrid, Iowa. (2). Immanuel Woman's Home, Chicago, Ill. (1). Emanuel Hospital, Portland, Ore. (2). Mission Field, China (1). Augustana Home for Aged, Minneapolis, Minn. (1).

The Norwegian Lutheran Deaconess Institute, 1417 E. 23rd St., Minneapolis, Minn. — Deaconess Lena Nelson, Sister Superior.

Stations: Norwegian Lutheran Hospital, Minneapolis, Minn.

Fields of Labor: Girls' Home, Manasoa, Madagascar (3). Orphans' Home, Paulsbo, Washington (2). Old People's Home, St. Paul (2). Old People's Home, Willmar, Minn. (2). Oak Grove Sem. (Girls' School), Fargo, N. Dak. (1). Work among the poor, Minneapolis, Minn. (1).

Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y. — Rev. A. O. Fonkalsrud, Ph. D., Rector; Deaconess Lina Brecklien, Sister Superior.

Stations: Norwegian Lutheran Hospital, Brooklyn, N. Y. Outside Relief Work, Brooklyn, N. Y. (1).

Fields of Labor: City Mission of the Norwegian Lutheran Church (2). Trinity Norwegian Lutheran Church, Brooklyn, N. Y. (1). Zion's Norwegian Lutheran Church, Brooklyn, N. Y. (1). Norwegian Children's Home, Brooklyn, N. Y. (1).

Bethesda Deaconess Home, 254 E. 10th St., St. Paul, Minn. — Rev. J. A. Krantz, D. D., Rector; Deaconess Eleanor Slattengren, Sister Superior.

Stations: Bethesda Invalid Home, N. St. Paul, Minn. (2). Augustana Children's Home, Minneapolis, Minn. (2). Bethany Children's Home, Duluth, Minn. (2). Bethesda Hospital (15).

Fields of Labor: Honan, China (2).

Norwegian Lutheran Deaconess Home and Hospital, 1138 N. Leavitt St., Chicago, Ill. — Rev. A. Oefstedal, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Stations: At Chicago Hospital (28). Kindergarten (3). Day Nursery (1). Charity Station (1). Jewish Mission (1). Gen-

eral Hospitals (5). 2 Old People's Homes (3). St. Olaf's College, Northfield, Minn. (1). 6 Stations in China (7). Madagascar (3). Parish Sister (1).

Eben-Ezer Mercy Institute, Brush, Colo. — Rev. J. Madsen, Rector.

Stations: Sanatorium (2). Old People's Home (2). General Hospital.

### Spheres of Labor of Lutheran Deaconesses in the United States.

1. Parish Work .....	26	with	26	Sisters
2. General Hospitals .....	14	"	130	"
3. Children's Hospitals .....	1	"	9	"
4. Dispensaries . . . . .	1	"	1	"
5. Tuberculosis Hospitals .....	2	"	3	"
6. District Nursing .....	1	"	3	"
7. Sanatoriums . . . . .	1	"	2	"
8. Homes for Epileptics .....	1	"	6	"
9. Homes for Aged .....	13	"	30	"
10. Homes for Invalids .....	2	"	5	"
11. Children's Homes .....	5	"	10	"
12. Orphans' Homes .....	4	"	9	"
13. Summer Home for Children.....	1	"	2	"
14. Inner Mission and City Mission.....	2	"	3	"
15. Relief Work and Settlement.....	3	"	3	"
16. Social Service .....	1	"	2	"
17. Women's Hospice .....	1	"	1	"
18. Mission Cottages .....	2	"	2	"
19. Kindergarten Training School .....	1	"	1	"
20. Kindergartens . . . . .	7	"	9	"
21. Schools for Girls .....	2	"	15	"
22. Industrial School .....	1	"	1	"
23. Day Nursery .....	1	"	1	"
24. Jewish Mission .....	1	"	1	"
25. Foreign Mission Fields:—				
China 8, Africa 2, Madagascar 3 .....	12	"	21	"

25 different kinds of ministrations by Sisters.

101 Institutions and fields of labor served by Sisters.

### NUMBER OF SISTERS IN

1897 .....	163	Sisters
1899 .....	197	"
1903 .....	205	"
1905 .....	238	"
1907 .....	294	"
1908 .....	305	"
1910 .....	313	"
1912 .....	353	"
1914 .....	357	"
1916 .....	362	"
1918 .....	364	"

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### HISTORICAL DATA.

The *Philadelphia* Motherhouse added to its stations a Preventorium for Children inclined to Tuberculosis called "River Crest." A sister will be stationed in charge of this work, June 1, 1918.

A bungalow was built for the pastor at Cape May Point, N. J. In March, 1917, Judge Wm. Starke, for many years President of its Board resigned and was succeeded in office by Mr. Wm. P. Braun. In June 1917, the Pennsylvania Ministerium at the request of the Motherhouse, appointed two representatives as advisory members of the Board, one of them being the President of the Ministerium ex-officio.

*Milwaukee, Wis.* The Board of Managers of the Lutheran Deaconess Motherhouse, Milwaukee, Wis. sustained a loss of one of its members in the death of Rev. Frederick C. Cooper, April 9, 1917. Two Sisters were stationed at the Home for Aged at Toledo, Ohio.

At the old historic Passavant Hospital, Pittsburgh, a new annex has been added at a cost of about \$150,000. At the Orphans' Home in Zelienople, Mr. Ferdinand Rieber has erected and donated to the institution a beautiful cottage for orphan boys in memory of the former Director, Rev. J. A. Kribbs. At the Passavant Homes for the Care of Epileptics, Rochester, Pa., a new chapel is being erected at a cost of about \$30,000.

*Brooklyn, N. Y.* The Sisterhood of the Norwegian Lutheran Deaconess Motherhouse at Brooklyn, N. Y., sustained the loss of one of its consecrated sisters in the death of Sister Gunhilde in the summer of 1917.



*Omaha, Neb.* In June 1916, Rev. J. T. Olander became Assistant Rector. In October 1916, a parish deaconess was stationed in Gethsemane Lutheran Church, Worcester, Mass. November 1, 1917, Sister Anna Flint resigned and was succeeded by Sister Elna Johansson as Sister Superior. The Motherhouse has secured several lots where it is proposed to build a new Motherhouse building. A Sister was stationed at the Augustana Mission Cottage Home for the Aged, Minneapolis.

*Baltimore, Md.* Two frame cottages on a lot 160x100 ft. adjoining the Motherhouse grounds were purchased, one of which serves as residence for the pastor. The Sisters' Council has been reorganized in accordance with the recommendations of the Conference, consisting of five sisters elected for two years by the consecrated sisters together with the head sister and training sister. It reports directly to the Deaconess Board at its regular meetings. A Students' Association has been organized by former and present students of the one year course for Christian workers, which now numbers 68 members. Since Jan. 1, 1917, a monthly leaflet entitled "Motherhouse Tidings" has been published for circulation among the sisters and former students.

*St. Paul, Minn.* Rev. J. A. Krantz, D. D. became Rector of the Deaconess Motherhouse and Superintendent of the Hospital in July 1916, as successor to Rev. C. Hultkrans.

*Chicago, Ill.* In June 1917, the Norwegian Lutheran Deaconess Motherhouse and Hospital were transferred to the Norwegian Lutheran Church of America. Before the transfer was made, all debts of the institution were paid by the United Norwegian Lutheran Church of America. In 1916 a campaign was conducted for the purpose of raising funds for a new building.

*Minneapolis, Minn.* The Norwegian Lutheran Deaconess Motherhouse and Hospital, Minneapolis, succeeded in establishing an accredited Training School for Nurses in connection with their hospital. A dormitory for nurses was built.

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#### ELECTION OF OFFICERS.

The former officers of the Conference were unanimously re-elected, the Secretary casting the ballots for President and Vice President, and the President for the Secretary, the officers being:

Rev. E. F. Bachmann, D. D., President.

Rev. O. A. Fonkalsrud, Ph. D., Vice President.

Rev. H. L. Fritschel, Secretary-Treasurer.

## TRAINING OF CHURCH WORKERS.

The committee appointed at the last Conference to submit plans for the training and organization of volunteer Church workers who may not wish to or may not be able to enter the female diaconate as a vocation, submitted its report. The report was thoroughly discussed not only by representatives of the Motherhouses but also by pastors in charge of city congregations and more or less identified with inner mission activities. The need of more trained Church workers in institutions of the Church, in parishes and in various inner mission activities was emphasized, also the fact that the Deaconess Motherhouses are established for this very purpose to supply such trained workers, and that those willing to serve Christ and His Church should be encouraged to affiliate themselves with a Deaconess Motherhouse and be trained for this calling. If this is not possible, most Motherhouses expressed their readiness to offer theoretical and practical training to such volunteer Church workers who can not enter the regular diaconate. A standing committee was appointed, consisting of Rev. A. O. Fonkalsrud, Rev. H. L. Fritschel, Rev. P. M. Lindberg, Rev. C. J. Petri and Sister Sophie Jepsen, to co-operate with such Church bodies as may desire to establish special schools for volunteer Church workers.

## PAPERS PRESENTED.

The remainder of the forenoon session and the entire afternoon were devoted to the reading and discussion of papers prepared for this Conference on timely subjects of special interest to the Deaconess Motherhouses.

Rev. Herm. L. Fritschel presented a study on: "Organized Charities in our country in general, and the Lutheran Church in particular." The paper dwelled upon the extent of affliction requiring organized benevolent ministrations, the extent to which the State, private charitable organizations and the Church respectively meet these conditions. The relative extent of Roman Catholic and Protestant charitable institutions, the benevolent institutions of the various Protestant churches, the work of the Lutheran church at the present time and its rapid development

within the last twenty-five years were presented. (See Paper on page 20.)

Rev. Chas. E. Hay, D. D., submitted a discussion of the timely question: "What benefits may result to the deaconess cause from the present awakening of the spirit of sacrifice in our country?" The spirit of sacrifice which has been called forth in our country by the emergencies of the war was dwelled upon and the question raised what result may be expected therefrom for the diaconate. While there may be temporarily a withdrawal of candidates for the deaconess work by the need of young women for the service of our country, we may expect an increased appreciation of the deaconess work as a service of sacrifice. New avenues may be opened to us. The opposition by parents and relatives to their daughters' and relatives' choosing the deaconess calling as a vocation may be lessened and more young women may be stimulated to choose freely this vocation. (See Paper on page 26.)

Rev. A. Oefstedal read a paper on: "What can a Motherhouse do to retain its Sisters in the diaconate?" As proper means were mentioned chiefly and foremost the abundant use of the means of grace for the cultivation of the true spirit and motive of the deaconess service. This service must be recognized as a call of Christ himself. There should be a proper regard of the peculiar qualifications and gifts in the assignment of work. The home atmosphere should be guarded in the Motherhouse and the Sisters should receive their proper support.

At 5:30 the Conference adjourned to meet the next morning at 9 A. M. For the evening public services had been announced.

#### **Thursday, May 30th.**

A symposium for the discussion of "Our work in hospitals" had been arranged for Thursday morning. It proved specially interesting and instructive in the discussion of the following subjects: 1. The kind, the amount, and the influence of the work assigned to Sisters. 2. The training course in nursing, its scope, method and credits. 3. Special training for special service. 4. The opportunities and aids for spiritual influence. 5. Sisters and the servant problem. (See Page 49.)

These subjects were separately presented by Sisters of different Motherhouses and then generally discussed. The Sisters introducing the topics were Sister Elna Johansson, Sister Superior of Immanuel Deaconess Institute, Omaha, Neb.; Sister Grace Lauer, Training Sister of the Philadelphia Motherhouse; Sister Ingeborg Sponland, Sister Superior of the Motherhouse at Chicago, and Sister Lena Brecklein, Sister Superior of the Motherhouse at Brooklyn, N. Y.

A limited space of time had only been allotted to the exchange of thoughts on the different subjects which had to be extended several times.

### QUESTION BOX.

At every conference of the Motherhouses a question box is open for questions that institutions or individual members may desire to have answered by the Conference. It has proved for years a very helpful arrangement. The following questions were submitted at this Conference: 1. To what extent will the Deaconess Work be affected by the merger of the three general Lutheran church bodies? 2. How far should the planning of new work by the Motherhouses be dependent on the number of Sisters available? 3. Would it be advisable to appoint a deaconess as field secretary for the presentation of the work? 4. What principle should guide the Motherhouses in assigning Sisters to fields of labor? 5. What should be the attitude of older experienced Sisters to those in training? 6. What should be the attitude of the Motherhouses towards Sisters who have withdrawn? 7. Are institutions justified in calling employees in their institutions "Sisters" and to give them a habit resembling that of deaconesses? It was the consensus of the Conference that this should not be done, because the deaconess uniform and the title "Sister" stand for a distinct office in the Church by common consent, and confusion and misapprehension would be caused by such practice.

### OTHER PAPERS READ.

The last day of the Conference had two papers on the program. Rev. J. A. Krantz, D. D., spoke on: "The Why and How

of an effective Campaign for the Female Diaconate." He deplored the lack of information concerning the diaconate in the Church in general. As means for the dissemination of information and creation of interest in this calling he mentioned the sermon, catechetical instruction, prayer, use of the press in church papers and special pamphlets, conferences and other suitable means.

The Conference elected a standing committee for propaganda of the deaconess cause, consisting of the Secretary of the Conference, Rev. H. L. Fritschel, as chairman and Revs. J. A. Krantz, P. M. Lindberg, A. O. Fonkalsrud, E. F. Bachmann, and Sisters Ingeberg Sponland and Sophia Jepsen. The committee contemplates the publication of a monthly or bi-monthly paper in the interest of the deaconess work in general, provided the Boards of Directors of the different Motherhouses assure their cooperation.

The Conference was brought to a suitable conclusion by a searching meditation, chiefly for those entrusted with the administration of the Motherhouse, on "The Beatitudes as Beacon Lights to those in Authority in the Motherhouse." It was ordered to be printed in the Conference Report. (See page 40.)

#### SERVICES.

On Wednesday evening public services were held in the Gustavus Adolphus Church, where a fair sized congregation gathered. The addresses of the evening were delivered by Rev. E. F. Bachmann, D. D., Rev. A. Oefstedal and Rev. P. M. Lindberg, D. D. Rev. G. A. Brandelle, acting President of the Augustana Synod, made a strong appeal to the young women to enter the Female Diaconate, and to the parents to encourage such choice of vocation. Rev. J. A. Krantz conducted the services. A well trained boys' choir rendered several selections.

On Thursday evening, the day being Memorial Day, a special service of humiliation and prayer was arranged for, in compliance with the proclamation of President Wilson. The Hospital chapel was crowded to its full capacity. Rev. Charles E. Steck of Washington, D. C., preached an appropriate and impressive sermon.



## VISITS TO INSTITUTIONS.

On Friday the Conference was given the opportunity of visiting several institutions, and seeing the beautiful Twin Cities with their parks and lakes.

The Home for Invalids conducted by the Bethesda Deaconess Home and Hospital, on a lake in a suburb of St. Paul, was first visited. Then the new site bought by the Bethesda Hospital for its proposed new buildings, within two or three squares of the magnificent State Capitol.

The Sisters of the Norwegian Lutheran Deaconess Home and Hospital in Minneapolis, Minn., had invited the Conference to be their guests for dinner at their summer cottage on Lake Minnetonka. A few very pleasant hours were spent there. In the afternoon the Conference visited the Augustana Mission Cottage in Minneapolis, Minn., established and conducted by the Swedish Lutheran Augustana congregation, under the leadership of its pastor, the Rev. C. J. Petri, D. D. The admirable manner in which this congregation and its pastor are doing Inner Mission work in their community, and what they have accomplished in the establishment of a Girls' Hospice, an Orphans' Home and a Home for the Aged and Invalids, stands as an illustrious example of what one congregation can do.

## CONCLUSION.

With a sincere appreciation of the kind hospitality of the Bethesda Deaconess Home and Hospital extended to the Conference during its meeting, the Conference adjourned after having spent nearly three busy days, to meet again in two years at such time and place as the officers of the Conference may select.

*Herm. L. Fritschel,*  
Secretary.

## P A P E R S :

1. What may the church expect of the female diaconate and what are we doing to meet these expectations. By Rev. O. Fonkalsrud, Ph. D., Brooklyn, N. Y.
2. Organized charity institutions in our country in general, and in our Lutheran church in particular. By Rev. Herm. L. Fritschel, Milwaukee, Wis.
3. What benefits may result to the deaconess cause from the present awakening of the spirit of sacrifice in our country? By Rev. Chas. E. Hay, D. D., Baltimore, Md.
4. What can a Motherhouse do to retain its sisters in the diaconate? By Rev. A. Oefstedal, Chicago, Ill.
5. The why and the how of an effective campaign for the female diaconate. By Rev. J. A. Krantz, D. D., St. Paul, Minn.
6. The beatitudes as beacon lights to those in authority in the Motherhouse. By Rev. E. F. Bachmann, D. D., Philadelphia, Pa.
7. Special training for special service. By Sister Grace Lauer, Philadelphia.

## What May the Church Expect of the Female Diaconate and What Are We Doing to Meet These Expectations?

By REV. O. FONKALSRUD, PH. D., Brooklyn, N. Y.

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The church may expect much from the Female Diaconate. It is one of the hands its stretches out in its endeavor to help, rescue and save mankind.

The labor of the church naturally divides itself into two divisions: first, the preaching of the Word and the administering of the Sacraments; secondly, the administering of charity. The first mentioned, the church has left to the Pastors and the second is the peculiar field of the Female Diaconate.

For further light on this thought we may recall to mind the condition of the church as it was in its beginning. We find clear indications of the duty of the church at that time, and as long as the church remained faithful to these duties it added greatly to its numbers, however its enemy was active devising schemes whereby it might counteract and neutralize the influence of the church. The church consequently had to begin a battle and also had to learn to know its enemies, their weapons and their method of attack. On the other hand it had to learn to know its own weapons of defence and how to best and most effectively use these against its enemy.

God operates through the church and the church operates through its members. Because of the manifold and diverse duties, the church needs a variety of workers. God plainly established the fields of work when he founded the church and indicated the responsibility of the various members, whether they had one, two or five talents.

Passing by that part of the work which rests with the Pastors, and for which they shall give account, we are more concerned about that branch of the work which lies in the hands of the Sisters, and for which they shall render account.

Is the nature of the work of the church such that women workers are needed? This question has but one answer which was given at the time the church was founded. Even before the time of Christ, we find that women were occupying important positions in what we to-day term the churches. Their duties are well known to us, hence I need not enumerate them at this time. It is also well to note the extent to which women are taking an active part in the various church or religious organizations. We find that they are becoming more and more active and occupy important positions.

The question furthermore answers itself. The church has in it not only men but women. It cannot be denied that in many in-

stances women are better understood by members of their own sex. And if they are to be fully administered to, it must be by women. Aside from this peculiar need, women have special adaptations qualifying them for the work they alone can successfully perform. It follows from this, that to eliminate the work of women would be to set aside and ignore very important fields of labor in the Church of God. Does any one believe that men can care for the sick and suffering as tenderly as women? It has been tried, but failed. On our battle fields, even to the front trenches, we find that the members of the Red Cross are at hand to nurse and attend the wounded and dying. Generally, we might have considered this was man's work.

The church has a great task before it. The salvation of souls, and the prevention and relief of suffering, so that the soul-saving work may not be disturbed to too great a degree by adverse temporal conditions. The Diaconate is in duty bound to help in this. It must prepare the way for the Word. From our limited experiences at the various Sisterhoods, we fully appreciate the preparatory work of the Sisters. The church expects from its Sisterhood just such work as prepares the way for the Pastor. How this can be done, is well known to all of us.

What are we doing to meet these expectations? We have established nine Deaconess Motherhouses with a total number of consecrated Sisters and probationers of about three hundred and sixty. This number is so small that we hardly dare think of it in connection with the vast amount of work lying before us. Surely the limited number is not due to inactivity on the part of the men and women connected with the various Sisterhoods. We know that they are most diligent in their duties. It is to be feared, however, that in many instances the time and energy of the workers are diverted to other causes connected with their respective institutions. Every Motherhouse should have at least one person, man or woman, who should devote all their time and use all their energy in the interest of this work. When we are charged with the additional responsibility of a large hospital or other institutions, it naturally follows that these consume considerable of our time. Such charitable institutions as require our attention, must be managed so as to pass the inspection of State and City. It is well that this is so, so it trains us in exact and careful work. But it also means exactness so intense in character that it claims for its fulfillment the best of every one connected with it. What there may be left over of time, energy and resourcefulness, is devoted to the upbuilding of our fundamental cause.

We should take a definite stand and insist that our efforts be not diverted to any other cause than that for which we are prim-

arily responsible. If we do this, I believe we can show more favorable results in our Deaconess work. It is time that this cause, striving against ignorance and ill will, receive more than just "leavings".

Wherever and whenever the church has an opportunity to test and value the work of our Sisters, they are not found wanting. This means that in what we do, we meet the approval of the church. Where we fail is not in the work that we do, but in what we are unable to do. It is not the exclusive duty of the Sisterhoods to promote and foster the growth of the Deaconess work. This is the work of the Church. "What the Church is doing for the Female Diaconate" is a subject worthy of consideration. If the church through its regular channels incorporated the Deaconess cause into its vital activities, we should note a splendid progress, and few applications received at our Motherhouse would receive a negative answer.



## Organized Charity Institutions in Our Country in General, and in Our Lutheran Church in Particular.

By REV. HERM. L. FRITSCHER, Milwaukee, Wis.

While this subject may not have any direct bearing upon the deaconess work, it is nevertheless of special interest to those concerned in charitable ministrations. We may frequently have asked ourselves: What is being done for suffering and afflicted humanity in our country? Who does this work? How much of it is done by the State and by the Church? What share of this work does the Roman Catholic Church perform? What are the Protestant denominations doing to relieve need and affliction; and above all, how is our own Church meeting the existing conditions? These and similar questions this paper may answer in part.

Until more recent years, it would have been impossible to make a survey of the benevolent work in our country. The Government now, however, publishes every ten years a report on benevolent institutions. Upon this report and the Lutheran Church Year Book and other sources, the following studies have been based. We realize that these reports are not absolutely reliable, since they are more or less incomplete. Nevertheless they may give us a fair estimate of existing conditions.

### *1. Institutions and Inmates.*

According to the official Government census there are in the United States 5,408 institutions of benevolence, not counting the almshouses, nor the institutions for the insane or the feeble-minded. 5,408 institutions for physically sick, hospitals, homes for disabled aged men and women, homes for orphaned children, and for the blind and deaf! Daily there are about 450,000 persons in these institutions because of some affliction or another.

Again, during the course of twelve months, the number of persons who have to take their refuge to these institutions is 5,400,556, nearly 5½ million people. Because of some affliction or another they have to come to these institutions for a shorter or longer period. What a vast number of sick, or aged, or orphaned, or blind, or deaf! And then we must remember, those are not included who are not brought to these institutions. If their number were added, it would still vastly increase this host. Dr. Hornsby assures us that only 10% of the sick f. i. are cared for in hospitals. The cost of maintenance for these 5,408 institutions reaches the sum of about \$118,000,000. These may be cold figures, but what an immense work of benevolence they do bespeak.

## 2. *The Agencies.*

Who does this work? There are chiefly three organized agencies that carry on this work of caring for the sick and afflicted: The Church, the State, and Private Corporations.

The Christian Church, prompted by charity, as in past centuries mindful of the direction of her Lord, establishes and supports not only schools and churches, but likewise charitable institutions for the needy and afflicted.

The State likewise, or the municipalities, the county or the cities, establish agencies for those within their respective spheres who must be provided for, moved not chiefly by charity but by the necessity of conditions.

And then there are associations or private corporations of benevolent and charitable people who, moved by compassion, unite for the purpose of helping their unfortunate fellowmen.

In the United States, out of the 4,629 institutions reporting out of the 5,408,

Private Corporations established and support.....	2,140 or 46%
The Church .....	1,778 or 38%
The States, or municipalities .....	636 or 13%

You will notice from these figures the large proportion of Private Corporations. While these are not credited to the Church, yet the Christian Church is largely the cause for their existence, since the people constituting these private corporations are mostly members of the Church, and while these organizations are not officially connected with the Church, yet most of them are born of the spirit of the Church. Over 93,000 people are cared for in this class of institutions.

And again you will notice how comparatively small after all the amount of the charities of the State. In the United States only 636 institutions are of the State with 89,300 inmates. These institutions are chiefly Soldiers' Homes, Municipal Hospitals, Hospitals for Tuberculosis or Contagious Diseases.

Without the charities of the Church after all, the needy and afflicted would be sadly neglected and ill provided for in our public life and our communities. 138,000 inmates are credited to the Church Institutions.

## 3. *The Work of the Roman Catholic and Protestant Churches.*

It may interest us also to know what proportion of the institutions for works of benevolence are conducted by the Protestant Churches and what proportion by the Roman Catholic Church. It is well known that the Roman Catholic Church from her early be-

ginnings has carried on in wide spheres her charitable ministrations, and has erected large institutions and has known how to impress upon the public mind the extent and value of her institutions for the relief of afflicted humanity. The Roman Catholic Church has never been backward to parade before the public with special pride her charitable institutions. Having a large following and a well organized system, and a very large number of Sisters of Charity, and special means for obtaining large and liberal amounts for these institutions, we may expect to find an extensive chain of charitable institutions throughout the country.

From the Government report we learn that the Roman Catholic Church has 873 charitable institutions in the United States. The Protestant Church is credited with 905. The Jews with 75. In other words, the Roman Catholic Church has 18.9% of the charitable institutions in the United States, the Protestant Churches 19.6%. It may be surprising that the number of Catholic institutions is smaller than that of the Protestant Churches. If we compare the number of inmates of the institutions, however, we shall find that the Catholic Church far excels the Protestant denominations. The number of inmates in Roman Catholic institutions is 99,815, in Protestant Church Institutions 38,195.

As to the *inmates* the percent is as follows: In the institutions conducted by the Roman Catholic Church there are 30.4% of all the inmates. In the State institutions 27%, in the institutions conducted by private corporations 28%, in the Protestant institutions 11.6%, in the institutions maintained by the Jews 2.4%. This proves that the Roman Catholic Church has large institutions with many inmates. The average number of inmates in Catholic institutions is 114, in Protestant institutions 42.

A comparison of the character of the institutions will reveal that the institutions to which the Catholic Church especially directs her attention are Orphan Homes and Homes for the care of Little Children, in which institutions there are 50,201 inmates.

The Homes for Adults are left more to the Protestants and to private corporations. Both of these together have about 80% of the homes for the aged.

Of the hospitals and sanatoria reported, 20% of the hospitals of the United States are controlled by the Roman Catholic Church, 50% by private corporations, 9% by the Protestant Church, and 19.6% by the State.

#### 4. *Protestant Denominations.*

It is very difficult to obtain complete and reliable information about the works of benevolence and charity institutions of Protestant denominations. In most of the histories of these churches,

this work is dismissed with very brief references. From the Government report, which has been studied from this point of view, the following information has been gathered.

1. The Work among the Orphans. In established orphanages, the Protestant Episcopal Church leads with 65 homes. Then follows the Lutheran Church, which is credited with 48 institutions, then the Methodist with 27 orphanages, then the Baptist with 19, then the Jewish organizations with 14, then the Presbyterians with 13, then the Odd Fellows with 8, then the Reformed Church with 6, the Mennonites with 5. The Congregational Church, the King's Daughters, the Christians, the Evangelical Association have from 1 to 4 orphanages according to the U. S. report. It will be noticed that in the orphan's work, the Episcopal Church takes a decided lead, and considering the strength of the Methodist and Baptist and Presbyterian Churches in comparison with the Lutheran Church, more might be expected from these large denominations. The Lutheran Church in this country with 48 compares favorably with these churches, but not so favorably with the Protestant Episcopal Church.

2. Homes for Adults. In these homes again the Episcopal Church takes the lead, being credited with 68. The Methodist Church has 31, the Lutheran Church 30, the Baptist Church 20, the Presbyterian Church 14, the Christian Brethren 12, "The Protestant Church" 10, the Jews 11, the Congregational Church 3, the Evangelical Association 4, the Moravians 3, the Friends 4. In this field we find lodges with homes for aged Masons, and Odd Fellows. The King's Daughters support 15 homes of this character.

3. Hospitals and Sanatoria. Here again the Protestant Episcopal Church leads with 44. Then follows the Lutheran Church with 30, the Methodist with 27, the Baptist Church with 9, the Jews with 8, the Presbyterians with 8, the King's Daughters with 6, the Evangelical Association with 6, the Seventh Day Adventists with 6. From 1 to 3 are credited to the Congregational Church, Protestant Association, Mennonites, and others. It will be noticed that the Protestant Episcopal, Lutheran, and Methodist Churches take the lead in hospitals and sanatoria. The Baptist, though nearly as large as the Methodist Church, is credited with only 9, and the Presbyterian Church with only 8.

We realize that these statistics are incomplete. The Lutheran Church f. i. is only credited with 48 Orphan Homes, while in reality it has 66. The Lutheran Church is credited with only 30 Homes for the Aged in this census. In reality there are 46. In hospitals and sanatoria we are credited with only 30 institutions. In reality we have 50. This clearly shows the deficiency in the statistical report of the Government. However, we believe that other denom-



inations have been just as remiss in making complete returns as our Lutheran Church. Consequently the statistics after all give an idea in general at least, of the comparative extent of work in these institutions by the respective church organizations.

#### *5. In the Lutheran Church.*

In submitting some facts about the institutions of benevolence of the Lutheran Church, attention may be called to the increasing interest in the Inner Mission Works within the Lutheran Church. During the last 25 years great progress has been made. In the year 1893, or 25 years ago, we had 72 charity institutions and charity organizations in the Lutheran Church. Today we have 238. The work to which the Lutheran Church is chiefly directing her attention is:

1. The work among the Orphans. There are today 66 Orphan Homes with 4,271 children. 30 of these 66 homes have been established within the last 25 years (22 since 1900). The first Orphan Home was established in 1806, in Emmaus, Middleton, Pa. The second one in 1852, in Zelienople, Pa., by Dr. Passavant. The property of the Orphans' Homes is valued at \$3,530,000.

There are 13 Home Finding Societies, all established within the last 25 years.

2. Homes for the Aged. There are 46 Homes for the Aged. 35 of these were established within the last 25 years (26 since 1900). The first Lutheran Home for the Aged was established in 1859, in Philadelphia, Pa. The second one in 1876, at the Wartburg, N. Y. The total number of aged in these homes is 1,657.

3. Hospitals. There are 50 hospitals of the Lutheran Church in our country. 37 of these have been established within the last 25 years (30 since 1900). The first Lutheran Hospital was founded in 1849, at Pittsburg, Pa., which has likewise the distinction of being the first Protestant Church Hospital in America. The next Lutheran hospitals were the Lutheran Hospital, St. Louis, 1858, the Passavant Hospitals at Milwaukee, 1863, and at Chicago, 1865. The total number of patients cared for during the year was 60,707. The property of the hospitals is valued at \$4,683,387.

4. Homes for Defectives. There are 7 Homes for Defectives, all established within the last 25 years (6 since 1900). The first ones to be established were the Homes for Epileptics at Rochester, Pa., 1895, and the Institute for Deaf and Mutes at Detroit, 1873. 433 inmates are cared for annually in these homes. The property is valued at \$202,000.

5. Hospices. Among the more recent works undertaken is the hospice work. All have been established since 1900. The hospices



in Philadelphia and Minneapolis have the distinction of having led the way. 3,515 guests were annually entertained in these homes. The property is valued at \$376,200.

6. Miscellaneous Institutions. There are 12; such as Nurseries, Dispensaries, Shelters, all founded since 1900. 398 children, 200 patients, and 13,000 needy were assisted by these institutions in the course of one year. The property is valued at \$118,711.

7. Inner Mission Societies. There are 13 Lutheran Inner Mission Societies in our country, all of which have been organized since 1900. The first society to be founded was the Inner Mission Society of Philadelphia in 1902. These Inner Mission Societies have been of great value in arousing interest in various Inner Mission works and establishing some special branch of Inner Mission work in different cities.

8. Last but not least, the Lutheran Deaconess Motherhouses. There are 9, the first one being established in 1880 in Brooklyn by the Norwegian Lutheran Church, after Dr. Passavant had transplanted a branch of the Kaiserswerth Motherhouse in 1849 to Pittsburg, Pa. The total number of deaconesses affiliated is 364. For details see Secretary's report.

What an extensive field of charity institutions and other charitable ministrations in the Church. If anything ought to appeal to the Church at large for more earnest endeavors to secure more recruits for the deaconess service, it is this fact that the Lutheran Church takes a leading position in these charitable institutions, and is establishing ever more and more institutions and works of this character, and must have more helpers devoting themselves entirely to this great and noble cause for our beloved Zion.

## What Benefits May Result to the Deaconess Cause from the Present Awakening of the Spirit of Sacrifice in Our Country?

By REV. CHAS E. HAY, D. D., Baltimore, Md.

That the spirit of self-sacrifice has been awakened in wide circles by the conditions incident to the world-war, is a matter of daily observation. Many influences have conspired to stir our people to a genuine outpouring of wealth and unselfish devotion of time and energy such as were never before known in our country.

First of all, the immense scale of operations in actual warfare and in the industries made necessary by it, has made us familiar with large monetary transactions. We have come to think in terms, not of thousands but of millions. We think and talk glibly every day of billions of dollars. A dollar does not seem nearly as much as of yore in the popular imagination and to give it is not such a great matter. Men are surprised to find how much they can give and still enjoy the essential comforts of life. It increases their self-respect. They are not aggrieved, but rather flattered, when approached for a liberal contribution for a worthy cause. There is a rivalry in giving almost as keen as the old-time rivalry in business.

True, much of the so-called giving of the day, although designated by the generous-sounding word, subscription, is really not giving at all, but a prudent investment with principal and interest assured. Still it is, for the moment, a giving, a paying out of money that can perhaps be illy spared at the present, and to that extent it is a self-denial and self-sacrifice. It requires the cutting off of luxuries, the practice of economies heretofore unthought of. It is a denial of the present self in the interest of the future self. But even this is a new experience for multitudes of our people.

Still others are simply borne along with the popular current. They give because others are giving. They do not want to be peculiar. They even catch the contagion of the enthusiasm of vast crowds and are carried away in the excitement of great drives—in the rivalries of neighborhoods, cities and states. These are not the purest or loftiest of motives, but they are effectual in opening purse strings and leading to almost enforced self-denials.

But back of all these superficial influences lies the impressive fact that multitudes of people are in our day being stirred to the very depths of their emotional natures, impelled by the strongest and purest of motives to deny themselves, to give with a free hand hoping for nothing again. Husbands and sons are on the way to the front or lying in the trenches—and the home folks are ready

to submit to any hardship that their wants may be supplied. The honor and safety of the nation are at stake, and Americans are pledging their lives, their fortunes and their sacred honor as of old. Hundreds of thousands of innocent women and children are starving in the wake of the armies, and the nation's granaries must be emptied to save the imperiled lives. Justice and humanity are being trampled upon, liberty and civilization are being endangered in all the world and America, true to her most cherished traditions, is casting her all into the balance.

Where such motives as these are called into action, they lead to genuine and large results. They stifle the baser impulses of avarice and pleasure-seeking. They awaken the indolent, inspire the timid, strengthen the weak, broaden the vision of the narrow-minded, and make men willing to do and dare. Such motives do not merely stir a passing emotion, or lead here and there to some brave deeds, but they transform lives, mould the mind and heart and move the will. They bring the whole energy of the man into play, bent to the accomplishment of one serious, earnest, persistent purpose, ready to take tremendous risks, to discount the future in the interest of the present all-engrossing, desperate enterprise. Under such conditions sacrifice seems easy. It is the natural and necessary accompaniment of what is felt to be a stern duty. Hence we find men, women and even children denying themselves accustomed luxuries, limiting their pleasures, accepting without murmuring the reduction of their share in the necessities of life,—not only giving what is asked of them, but in many instances going far beyond the utmost limit of what the most zealous campaign managers have expected of them.

In short, we are witnessing in our day an amazing development of the spirit of willing self-denial. Men who have been callous to the calls of patriotism and deaf to the cries of the needy have grown enthusiastic in works of mercy and exuberant in their devotion to the welfare of the country, pouring out their long-hoarded treasures without stint. Words that were almost unknown in the vocabulary of many Americans—such as saving, economy, thrift—have become household terms. Self-denial is no longer merely a lofty precept of Christianity. It has become a daily experience—a matter of course in the lives of millions within and without the church.

Thoughtful men everywhere are wondering what is to be the permanent effect of all this upon the temper and disposition of the American people. We may well consider its probable influence upon our specific work.

For the present, we may suffer from the situation. With the government calling for thousands of young women to aid in its great war enterprises and with the demand for young women to fill

the positions vacated by the boys called to the front, it may be more difficult for us to secure candidates for the unobtrusive and financially unremunerative labors of the deaconess. But, aside from this temporary obstacle, may we not expect that the profound change in the views and practice of millions of our fellow-citizens will give an impetus to the church's regular, organized work of mercy? If there are advantages for the deaconess cause to be reaped from the development of the spirit of self-sacrifice among the people at large, we should be prepared to recognize these and accept them as a providential summons to enlarged activity in our special field.

As the first benefit which we may rightfully expect, I mention

*An Increased Appreciation of the Deaconess Calling.*

That calling is essentially a devotion of the life to unselfish service of others, especially of the needy and imperiled. It involves self-sacrifice in the greatest of all causes. When brought into actual contact with it, the world has been compelled to admire this noble calling, but has not been zealously inclined to imitate it. It has rather been regarded as an amiable eccentricity, an unreasonable renunciation, a strange path which but few could be expected to follow. Why should young women turn aside from homes of ease and go out to labor among strangers with no reward but the sense of duty done and the joy of rescuing souls from the power of evil? But now that these same critics of the deaconess enterprise have themselves been called upon to suffer, have been praying night and day for their dear ones in peril, have been denying themselves and toiling day after day in making warm garments for the soldiers and dressings for the wounded in foreign hospitals, they have gained some conception of the beauty and the joy of loving service. When they are now brought into contact with a company of women who have for years been finding the joy of life in just such unselfish ministry, they can understand them better. They are now prepared to honor them as rendering a reasonable service. They commend the wisdom of their choice of a life-calling and esteem them very highly in love for their work's sake. True, the deaconess does not labor for earthly recognition, but she is yet human. She will labor with more courage and energy when she knows that she enjoys the cordial approval of the intelligent and the good among her acquaintances, that she is supported by their prayers and their willing gifts, that she is not working alone, but is one of an increasing company of generous souls who are learning with her that it is more blessed to give than to receive. In a word, the wide diffusion of the spirit of self-sacrifice is creating an atmosphere in which the deaconess may breathe more freely and labor with more sympathetic co-operation. This should make pos-



sible an expansion of the work, open avenues of usefulness hitherto closed against us and assure to our institutions a place among the universally recognized permanent agencies of the church in her ministry of love.

Akin to this advantage is the reasonable expectation that there may henceforth be *less pronounced opposition on the part of parents of young women who feel called to service in the diaconate*. Such opposition is not unnatural so long as the sacred calling is regarded as an enterprise of unreasonable enthusiasts, as a renunciation of all the joy of living—in reality a living death. But when parents themselves have caught the contagion of a nation-wide sympathy for the suffering and dying and are setting the example of self-forgetfulness in their zeal to lighten the sorrows of the world, they will more readily understand when their daughters elect such loving ministry as their calling in life. What answer can be given when an ever-obedient daughter says: "Why, mother, I only want to do all the time through all my life for God what you and father are now doing so cheerfully for our country"? There is thus being removed, in a way which none of us could have foreseen, an obstacle which has been keeping not a few earnest young women from the service for which their hearts have yearned.

More important still is the effect of the general impulse of helpfulness at the cost of sacrifice upon *the young women of the church themselves*. Outward conditions and influences may aid or hinder, but entrance upon the deaconess calling must be in response to a voice from within. The decisive factor is not the approval of others, nor even the consent and desire of parents, but the intelligent choice of the candidate herself. The crucial question for us is therefore, Will the now prevalent spirit of self-sacrifice lead more young women to freely elect the diaconate as their calling in life? Will it multiply the number of candidates in our various mother-houses? If it shall but confer this primary benefit upon us, we will be satisfied and willing to forego all else. But will it? May we expect this? May we hope for it?—only time will answer. But meanwhile we may at least be permitted to maintain that such should be among the fruits of the period of stress through which we are passing. Hearts, like purse-strings, once opened are slow to close. In all the benevolent work called forth by the exigencies of the war, young women have borne a conspicuous part. They have cast the resistless impulse of their youthful enthusiasm into every great drive of the Red Cross and Liberty Bond. They have made the Young Women's Christian Association a mighty power in the land. They have marched in solid phalanx through the dusty streets to arouse their fathers and brothers to action. With tearless eyes they have bidden their lovers go and fight for liberty. They have themselves by hundreds and thousands crossed the ocean



to the battle-fronts. They have assumed all manner of uncongenial tasks at home—driving delivery wagons, conducting street cars, feeding furnaces—all in unselfish devotion to their country and to their ideals of humanity and right. Shall not some of this magnificent spirit of devotion find an appropriate outlet in the channels of deaconess service? When the cruel war is over, if not before, the open doors of our Motherhouses will make fervent appeal to the young women who have learned to pity and to love. It must be remembered, too, that the unexampled outburst of self-denying labors which we are witnessing is not sustained by mere worldly philanthropy. At heart, it is an expression of Christian love. The leaders in the great movement are in large measure Christian women, whose love for Christ has found these channels of utterance. That same deep love will still demand opportunity for expression when the present emergency is past. There will be an army of women who will be content with nothing less than the devotion of the full energy of their lives to some form of Christian service.—Will we be ready to receive them?

Nor need we wait till all other claims are met. However loud the government's call for volunteers and however sweeping the draft regulations may be made, there will still be enough young women to fill the quota for the church's service. Ten millions of young men have been registered as subject to their country's call. There must be an equal number of young women, and multitudes of these have hitherto been unemployed. As they are now borne along on the stream of helpfulness sweeping through the land, is it too much to hope that some of them may speedily disembark at the recruiting stations of our motherhouses? They will there be prepared for a life-long service which will be both patriotic and Christian. When their commission is received they will go forth to help make the world safe for weary contestants and win the age-long battle against sin and sorrow.

## What Can a Motherhouse Do to Retain Its Sisters in the Diaconate?

By REV. A. OEFSTEDAL, Chicago, Ill.

In answering the question what can a Motherhouse do to retain its Sisters in the diaconate, it is assumed that the Sisters referred to should continue in this service.

It is the Lord's doing when Sisters become qualified for the diaconate and are called into this service, and He who began his good work within them must also perfect it. The Lord himself must therefore retain these Sisters in the diaconate.

Ordinarily, however, the Lord works through human agencies; and a Motherhouse is in duty bound to consider itself as the Lord's duly appointed agent in so promoting the welfare of the Sisterhood that the individual Sisters may be strengthened and encouraged to continue in the diaconate.

To this end a Motherhouse must:

1. Above all else by diligent and faithful administration of the means of grace accompanied by prayer, praise and thanksgiving minister to the spiritual needs of the Sisterhood. The needs of the individual Sisters should be had in view and their wants supplied.

2. The diaconate or ministry of mercy is not merely a certain kind of work or even service, it is a calling. The importance of the divine call into this service should be emphasized. Sisters entering the diaconate, believing that the Lord called them into it, should be helped to realize that they cannot conscientiously forsake this calling unless they are sure that it is the will of the Lord.

3. In training the Sisters for service, due regard should be had to the manifold grace of God with reference to spiritual gifts. (See 1 Petr. 4:10, Rom. 12 and 1 Cor. 12.) In assigning to Sisters their particular fields of labor these teachings must not be disregarded, if the Sisters shall be able to feel that they have found their true calling.

4. Home, home, sweet, sweet home!  
There is no place like home.

Every true woman's heart is set on having a home. This natural inclination must not be overlooked in regard to the diaconate. The Deaconess Home should be made as homelike as possible. It should be to the Sisters a place of refuge, relaxation, rest and recreation. Rules and regulations should be as few as possible.

Only such as are needed for the good of the family of Sisters may be adopted. A well ordered Christian home in family life should be the model. The idea of institutional life should be forced as much as possible into the background. The life in an institution must be a life under restraint and reserve, but if the bow be bent always, it will either break asunder or lose its power to rebound.

Life will become intolerable to anyone whose faculties are subjected to constant tension.

For these and other reasons a Deaconess Home should be located in a building apart from a hospital or other institutions.

Sisters serving at Stations away from the Deaconess Home should be provided with a place that is as homelike as possible. Meanwhile close relationship with the Motherhouse through correspondence and if possible by frequent visits to this home, should be maintained.

5. Extravagant instincts and wasteful habits among the Sisters must not be fostered and should be repressed by the Deaconess Home. However, an allowance sufficient to satisfy the real wants of the Sisterhood should be freely granted. Suitable provisions must also be made for the best of care for Sisters in case of sickness and due comfort in old age.

## The Why and the How of An Effective Campaign for the Female Diaconate.

By REV. J. A. KRANTZ, D. D., St. Paul, Minn.

### I.

Our age is a most peculiar one and in many respects the most important since the foundation of the world. Every nook and corner is being searched and the world is marshalling its best forces and bringing up every human agency to take its assigned place in the ranks. Every industry is being pressed to its utmost yielding capacity. Transportation is taken from out of the hands of private greed to serve only one interest. The farm is being operated as a hot bed urging the greatest productiveness. The coffers and safes are being commanded opened and the billions are being poured out through the established drives. The inventive geniuses are encouraged to work their brains to the utmost in order to produce new inventions. The land is called upon to give its best blood and send its young men to the ranks and to the trenches. No resource whether material or intellectual is allowed to go to waste or to lie dormant. All is pressed into service in the present world crisis.

Where is the church and what is it doing or what ought it to do during these conditions? The world is baring her breast and the innate passions of hatred and destruction are let loose. A world conflagration has begun and God alone knows when or how this will end. In the meantime the church cannot remain inactive and only bemoan the existing conditions. She must be urged to the greatest activity and leave no means untried in filling her mission during these perilous times. She must bring forth the best that is in her, her purest love, her most unselfish service, her truest Christ spirit. Her mission is to turn the inundating tide of hatred and restore "peace on earth and good will towards men." She commands the necessary agencies for attaining this end because she is the handmaid of God whose will she is always seeking to do. History will bear me out in the assertion that every permanent reform for the betterment and welfare of humanity and society has always been carried out through the church. The carnal weapons have never proven themselves able to effect anything but devastation, sorrow and retrogression, while the church of Christ has healed the wounds, united the human family, and has been an agency of distributing the blessings of God and leading to higher aspirations and greater progress. The church ought therefore to marshal its best

forces and make an energetic strike or, if you please, drive for attaining its great end.

Man of our age has seemingly gone wrong. He has become hardened, selfish, materialistic and in the present world crisis war-crazed. His better self is benumbed and he lacks spiritual interest. He does not willingly come to the front to assume leadership, considering himself exempt from church activities and limiting his religious interests to paying his church dues and attending services once in a great while when occasion may offer itself. And here are the masses! Who is going to reach down to them? Here are the upper classes! How are they to be brought under the wholesome influence of the Gospel before they decay! And here is the heathen world with its heartpiercing cry: "Come over and help us!" Who is to go? And here are the sick, the needy, the straying ones at our very doors! Who is to care for them? Can we shift our responsibilities by asking: "Am I my brother's keeper?" Our Lord and Savior has given his church the great commission to go out into the entire world and direct her energies and efforts to every condition of mankind where sin and sorrow and suffering has followed in the wake of the sad fall of man. The world is looking to the church for help. She is in the providence of God the dispenser of his marvelous gifts of grace and salvation and no human organization or activity can take the place of the church nor offer the means of salvation to suffering and lost humanity except she alone. The church will, therefore, in order to carry out her great mission, make use of all available agencies within her domain and organize them for active service.

Woman owes in particular her service to God and his church. Just as she was an active means whereby the sad fall came about and sin and sorrow and death entered into the world, so she also will have to be most active when it comes to the restoration from all this misery. Upon her life fell the heavier burdens and misery and sharing in the fulness of salvation and again being restored to her heavenly privileges through Christ Jesus, she is expected to manifest her gratefulness by willingly serving Him who has redeemed her as well as the entire human family. Her most sacred duty will be before the altar of God, serving Him whatever her calling in life may be. Her love, her tenderness of heart, her thoughtfulness, her adaptability for service makes her indispensable and opens for her fields of usefulness which ought to be enviable. She finds herself happy and fully contented in her calling and devoted service in the church.

God himself has wisely planned for the carrying out of his great work and has given us suggestions along lines of operations. Though woman's first calling is in the home and for the propagation of the human race, yet we find God opening up avenues for



efficient and indispensable service for those who do not enter into matrimonial relations. They have taken a most conspicuous part in the development of the kingdom of God and we can hardly conceive of church activities without their aid, whether we consider the Old or the New Testament dispensation of grace. What would the development of the church have been without the work and influence of the long list of holy and devoted women from Miriam down to "Phebe, our Sister," yea, to the evangelical deaconesses of our own times? They have given their hearts and their most unselfish service to God and He has put their gifts and lives to the greatest use and blessing.

Woman will be most contented and happy in being set aside for this service. Serving God will produce the highest contentment. And to consecrate her life for this service is to save herself from many troubles and cares and disappointments and sorrows which would certainly meet her in any other calling in life. And at the same time she is not considering her life thrown away, but on the contrary put to the very best use. This consciousness assures her of having found her calling in life and she throws her every energy and most sanctified enthusiasm into her work. She is set aside for the service of God and his church and is freed from all other concerns. The women who followed and served Christ during His earthly walk and work, how devoted and happy were they not in this service! And when they were assigned to be the first witnesses to the resurrection of their Lord and to bring the first messages to the sorrowing disciples, how did not their hearts thrill with joy and praises as they ran about with the good tidings of victory and the reappearance from death of their dear Lord.

When therefore God in the development of the needs of the church saw fit to give the deaconess calling a recognized place in the kingdom in which He himself rules, he opened up one of the greatest opportunities for women to become not only useful but indispensable in the development of this great and everlasting kingdom of God. The training for her calling will fit her admirably for the work. She is not confined to any special phase of the church-work, but her training will fit her in wherever there is human need, suffering and sorrow or lost ones to be brought into the fold of Christ. With heart-sympathy, love and unselfish devotion she approaches all. Her special vestment inspires confidence. She is a Sister to all, approaching not as a stranger but as the nearest relative whose heart goes out to those in need. She comes not with the soothing hand alone to bandage up the wounds and to heal the bodily ailments, but she comes also with "the balm of Gilead" for the heart and tries to pry it open with love and to whisper in the hope of salvation and to lead the eye of faith up to Calvary's cross and to Him, "through whose wounds we are healed." Here is the

field where our deaconess work would be of the greatest value in the present world conflict. We appreciate the willing service of the trained or Red Cross nurse in the cantonments or at the front. Our own dear boys are there and we feel grateful for any kindness or service bestowed upon them. But they serve only the human and corruptible form of clay and have no eye or heart for the immortal guest within and who is certainly just as much in need of care and help as is the body. But how can our deaconesses come in to this work except by sacrificing their calling as such and by laying aside their uniform, the significant and distinguishing insignia of their calling, and enter as the common or Red Cross nurse? But until further developments are being worked out, we will abide by the good pleasure of our Lord Jesus and be true to Him and our calling upon fields where doors have been opened for us. But why ought not the deaconess work receive just as much recognition as the Salvation Army, even though it does not count its pedigree from England? We could do double the work that the Salvation Army can do and, we hope, just as effectively.

## II.

But how is an effective campaign for the Female Diaconate to be inaugurated? We admit to our humiliation and sorrow that we are sadly lacking in our American Lutheran church when it comes to encouraging, supporting and prospering the Female Diaconate. Many of our churches look upon the Diaconate as a mere fad or some organization necessary for some institutional work. It is entirely too little known owing principally to the fact that the churches have never seen it in operation except in hospitals and orphanages and only a limited number have seen it there. Therefore it is not sufficiently understood or recognized. The pulpit will have to ring with trumpet blasts, proclaiming the need of this activity of the Christian church. The consciences of our churches will have to be aroused to activity. We will have to come before our people with the command from God that He needs the enlistment in His service not only the young men but just as much the young women; that God has a legitimate claim upon all for His kingdom. Could our own free America lay claims upon every young man for enlistment in the war service with no possibility of evasion, how much more ought we not to be subjected to the claims for service of Him, who says: "All power is given to me in heaven and on earth; go ye therefore into all the world and make disciples of all nations." We must have among our young women many who desire to serve the Lord who has redeemed them, otherwise our work in the Lord would be in vain. But where are they? Have they not been encouraged to come forth declaring and answering

the call of the Lord: "Here am I, Lord; send me"? It ought not to be too much to require that every congregation select by actual drafting some young woman who has the gifts and is fitted for the calling and send her to be trained for the Female Diaconate. What an army we then would have! But when it comes to matters of sacrifice of this kind, with what eternal shame must we not need to cast down our eyes and our guilt laden conscience.

A splendid opportunity to lay this matter upon the hearts and impress it upon the minds of people is during catechetical instruction. The minds of the young are open to impressions at that age and during that eventful time. But we ought not only to talk about it, we ought to have it in the catechism as an important subject for study and give it a recognized place in the activities of the church. Thus the young would get used to look upon it as a biblical institution and a holy calling. We would then be liable to make better impressions and gain better results. Coming so closely in touch with the young during this very important period of their lives, we could through the grace of God select and set aside for God's own service some young soul and so place the calling and duty before her that she will never be able to get away therefrom until she comes saying: "Here am I, Lord." If God has instituted the office, He has also provided for having it filled, just as "when He saw the multitudes and was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd," He made use of the figure of the great harvest and the lack of laborers, saying: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." He seems to command the supply of the laborers and could bring them forth by praying Him to do so.

We are hereby reminded of the necessity and efficacy of prayer in the furthering of the deaconess cause. How often did not our dear Master lay the great things that burdened his heart before His heavenly Father in the most fervent prayer, never doubting but what He would receive the things He prayed for. And when He called His disciples and selected them, the evangelist tells us that each one of them was an object of His prayer. Oh that we had this same childlike faith and made use of the great promises of God, abiding thereby until the answer would be given us. How we then would see the work of God prosper in our midst.

We need also to place the great need continually before our eyes and take it so to heart that it becomes an agony in our souls and we become all aglow with the great subject and present it so to our people. God holds us responsible for the things He has committed to our charge. We wish to merit His confidence and on the day of reckoning receive the testimony: "Well, thou good and faith-

ful servant." He has every promise of grace and assistance to give those who would serve Him and His great purpose and will cause the things He himself has commanded to prosper.

We need also to bring up for earnest discussion matters pertaining to this particular work. It would undoubtedly result in much good if nearby located Motherhouses could come together oftener to discuss phases of the work, inviting the Sisters who work at stations to be present. They in particular need this cheer and encouragement in their work. It would give them renewed enthusiasm and prove a source of much strength and blessing in their isolation, when in charge of institutional or parish work. The effect would be made manifest in that the mouth would speak out of the fullness of the heart and thus be carrying on a mission in praising the calling and gaining others to enlist in this service.

We ought to lay on the hearts of our pastors and churches to come to our aid by making a special effort and set up as an aim to bring us at least one young woman for the great cause. Nothing would redound upon the church in so rich blessings as such an investment in the interest of God's kingdom. That would make the churches more interested in the work and call forth more prayers and more sacrifices. As in the case of our own sons and brothers whom we have under the Stars and Stripes: we take a special interest in them, surround and follow them with our agonizing prayers and are willing to sacrifice all for their comfort and success in their undertakings. Such ought to be the relation we should sustain to the deaconesses and their and our cause.

We should also wait and work for results and not merely work for works' sake. We have all the promises of God for His blessing upon this work and we cannot afford to go amiss of it. We ought to have deaconesses by the thousands in the congregations, in the hospitals, orphanages, homes for the aged and on foreign mission fields. God expects it of us. Shall we disappoint Him? God forbid.

But we must not forget to cheer those who already are in the work. At times they will feel discouraged and disheartened. A word of cheer will brighten their downcast countenance and they will with renewed energy throw themselves into the work. They and we all will have to refreshen our hearts from the rich storehouse of our heavenly Father and drink youth and renewed devotion from the fountain of eternal life. And then in God's own appointed time we will come with joy bringing our sheaves.

We need also to make constant use of the press to lay before our churches the imperative need of workers and make earnest appeal to the young women to come forward and offer their talents to God and His church. Some eye will take notice and some heart will be touched by this appeal. The cause has seemingly not been

sufficiently represented in our church press and that fact may have had its influence in not producing the results in the deaconess work that we have been looking for. Surely the 20,000 or more churches in this country ought to have produced more than 364 deaconesses. That is out of all proportion. Let us make an effort to plead our cause unceasingly in our church papers and pray for results through that source also.



## The Beatitudes as Beacon Lights to Those in Authority in the Motherhouse.

By REV. E. F. BACHMANN, D. D., Philadelphia, Pa.

Deaconess Motherhouses are and must be centers of spiritual life. They have the advantage of attracting some of the most sincere young women of the Church and of offering more intense spiritual exercises than any regular congregation. Here if anywhere true Christianity can find its concrete expression and Christian character its highest development. The organization of the Motherhouse, the nature of the work and the garb of the Sisters all tend to keep the highest ideals before us and to remind us that while we are *in* the world, we are not *of* the world. Even the world recognizes this fact sufficiently not to approach the Sisters with many temptations held out to others, while the members of the Church usually regard the Sisters as having attained a higher degree of spirituality than other Christians. Our emphatic and sincere denial of any such claim for ourselves, does not remove the fact that we do enjoy peculiar advantages and consequently, do have the greater obligations to produce superior spiritual results. Whether we succeed or not, I am not prepared to say; but I am convinced that as many outside of the Motherhouses overestimate our results, many inside of the Motherhouses underestimate them. It is a fact that among our Sisters are found examples of noblest self-sacrifice and self-forgetfulness in the service of love, and examples of true life in God through Jesus Christ. What else would hold well trained and thoroughly equipped Sisters in the prime of their strength faithful to their exacting and often disappointing work, while other women of less ability are drawing fancy salaries and leading a life far less strenuous and more varied with pleasures perhaps innocent, but rare in the life of the deaconess? God be praised for the staunch pillars of our Sisterhoods, pillars usually not like those of colonial mansions attracting the visitor's first attention because they are ornamental and face the street, but far more often pillars hidden from the eye of the public, but known to God, who will yet honor them even as Joseph drawn out of Pharaoh's dungeon. A tower-clock without hands is useless, but likewise the hands are altogether helpless without the constant labor of the works hidden from view. What would we pastors and Head Sisters be and do, if suddenly our Sisters in the kitchen and in the laundry, in the ward and in the operating room would stop working? Yet these usually receive the least attention and from the public the least credit. Do they not need a special measure of grace to continue in their work and to remain faithful and cheerful? On the

other hand, could we more easily dispense with the services of Sisters in more prominent positions? Certainly not. All are needed to keep the Motherhouse on the high grade of efficiency required of us. And right here is one of the gravest dangers threatening our Motherhouses, viz., the placing of working efficiency above spirituality and frequently the sacrificing of the spiritual interests to the professional. We are not beyond the danger of obeying and pleasing men rather than God.

It is not the purpose of this paper to discuss the proper relation and the regulation of the spiritual and the temporal affairs in the Motherhouse, but rather to plead for the deepening of our spiritual life, which will make it possible to pass through this world with all its materialism without being overcome thereby and without being lost in the maze of the innumerable demands made upon us. We cannot do better than keep our eyes firmly fixed on Jesus Christ, our Redeemer and our Lord, and to abide in Him and in His Word. Upon us, the leaders in our Motherhouses, rests the gravest responsibility for bringing them up to and keeping them conformed to the highest standards of Christian life, to realize as far as possible the actual and concrete expression of the spirit of Christ. How great a factor superior personality is in any great work or movement, history proves conclusively, for all her great movements center around individuals which loom high above their contemporaries. How truly consecrated and godly men have impressed and uplifted their fellow-workers in the diaconate and have given their respective Motherhouses a peculiar stamp, which endured for another and even a third generation following, Kaiserswerth, Neuendetelsau, Bielefeld, and others bear witness. We are not as great in gifts nor even opportunities, but within our limited spheres our influence must be uplifting, not depressing; developing, not retarding; inspiring, not discouraging. If "from him that believeth shall flow rivers of living water," then surely no one should come into closer contact with our Motherhouse and Sisters without being refreshed and convinced that there are persons "who have been with Jesus."

We almost tremble at the realization of this great commission and privilege, and especially at the thought of our responsibility and many failures. "Lord, enter not into judgement with Thy servant, for in Thy sight no man living is righteous." (Ps. 143).

In this spirit of humility, of penitence and petition, let us look up to Jesus for pardon, and for guidance and strength, and prayerfully consider

#### THE BEATITUDES AS BEACON-LIGHTS,

especially for those in positions of authority in our Motherhouses.

1. "Blessed are the poor in spirit, for their's is the Kingdom of heaven." Christ's judgment is diametrically opposed to the opinions of the world. He calls blessed whom she would pity or despise; and of these He places in the first rank those who realize that they have nothing to be proud of, and lack utterly what they need. Nothing is farther from them than proud self-reliance. This is the first and a fundamental demand Christ makes upon His disciples and, of course, especially on the leaders among them. There are few positions in life more apt to make one feel "poor in spirit" than the positions at the head of a Motherhouse. Fourteen years of a very active pastorate in a city congregation at no time produced such a sense of insufficiency in me as the pastorate of the Motherhouse, where the contact with the same persons and their problems and needs is so constant and close, and where the interests of our life and times are of necessity more limited than in a well organized congregation. The work of the deaconess-pastor demands more concentration, more intensive thinking, more personal consideration than elsewhere, and is also more difficult for the fact that to a man woman's nature and logic and feeling remain more or less "no man's land" in spite of sympathy and good will on both sides. The Head Sisters have problems and difficulties of a different nature, but woe unto her who considers herself sufficient for these things! The same must be said of Sisters at the head of departments and in authority over others.

We who are looked up to by others, who are supposed to be superior in knowledge, experience and even godliness, are not beyond the temptation of finally regarding ourselves better than others, and wiser than others and losing that humility and sincere sympathy so necessary to a real and helpful understanding of others. Only as long as we realize and are painfully conscious of our own insufficiency, both as to the work demanded of us by man and the righteousness demanded of us by God, will we pray, yes wrestle with God in prayer, that He may supply our want, that He may give to us that we might give to others, and serve Him acceptably among the least of Christ's brethren. With all our joy, because the Lord has chosen us to be His servants and the children of God, let us beware lest we forget what we once were and again would be but for His constant mercy.

2. "Blessed are they that mourn, for they shall be comforted." Sorrow and poverty are close neighbors in the material world; in the spiritual world they are sisters, and here the true disciples of Christ are never without either one of them. True, the sorrow of the world worketh death, but the godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret (11. Cor. 7:10). Our Sisters should rejoice in the Lord always (Phil. 4) and the whole atmosphere of our Motherhouses should be pervaded by

joy in the Lord, but let us not forget, that this is joy born of sorrow, a sorrow which indeed has passed away through Christ in whom we now have peace and joy, but which cannot and should not be blotted out of our memory, for each recollection of this sorrow is a new occasion for gratitude to God and a new impulse to holiness and service. Cheerfulness is a valuable asset, whether a natural gift or a cultivated result, but experience teaches us that it will leave us just when most needed and that the same individual may within an hour be like nature about us, embodying all the loveliness of a beautiful Summer's morning and all the darkness and downpour of a thunderstorm. We desire and need real joy in our Motherhouses, but the joy born of the fellowship of Christ, who comforts them that mourn. The fact is, we are afraid of suffering, we would flee the cross if we could and would then also lose the crown.

Here then lies a peculiar and difficult problem for those charged with the training of others in Christ's service. We are so apt to be misunderstood by our Sisters and their friends, who may not yet have learned to realize how much greater and sweeter and more lasting the joys are that we find in Christ, and how these only make it possible for us really to comfort them that mourn. We cannot establish hard and fast rules forbidding our Sisters certain pleasures and agreeable diversions, but these will ultimately fail in any attempt to use them as means of keeping them faithful to the Lord and to His service. Let us not attempt to cure a serious internal disorder with a little soothing syrup, neither let us hurry a person with a spoiled stomach to the operating room for an appendectomy. Let us use discretion. In spiritual matters even more than in physical, a true diagnosis is difficult, and even quite hopeless by him who only knows books, but not men, and especially by him who does not know by his own personal experience. Let us never hope to eliminate from our Motherhouses all sorrow, in order to make them places of pure delight. No, to his beloved ones of all generations Christ says, "In the world ye have tribulation, but be of good cheer, I have over come the world." "Blessed are they that mourn, for they shall be comforted."

3. "Blessed are the meek, for they shall inherit the earth." Meekness, like her sister humility, is especially rare in our days of world wide war, but is despised only by those who fail to think and understand. Both are born of a strong and pure faith and are the reliable mark of the well balanced and mature Christian character. As humility by no means implies loss of self-respect, but is rather proof of sane judgment and the valuation of others, so meekness by no means implies weakness, but is rather the exercise of noblest restraint, preserving a clear vision of life's goal and a true understanding of the circumstances involved in each



passing situation. Such meekness is indispensable in the right management of the Motherhouse and its various departments. Our candidates generally come in an expectant mood, and with very rare exceptions, are ready to do as they are told. We in authority are met with the spirit of willing subordination, of respect and trust. This makes it comparatively easy for us to maintain our authority, but also to lose our own meekness. Is it not a rather common experience to find that persons advanced to a position of authority, soon develop an undue sense of importance, losing the meekness and humility which formerly distinguished them? The lighter the ship, the more easily she is lifted and tossed about by every passing wave. Really meek people are never light and shallow, for they are weighted down with the sense of responsibility and their absolute dependence on God's help and mercy. Those who lose this sense through the ease with which they find their bidding obeyed, quickly develop a spirit of autocracy, which keeps the Sisters in a relation of too great dependence and hinders the development of independent judgment and initiative; it threatens to unfit them for positions demanding executive ability.

Those who find some difficulty in the maintenance of discipline are tempted to follow one of two dangerous courses: either they will lay undue stress on their position and vested authority and cause the Sisters to fear and evade them; or they will flatter the Sisters and indulge them in the hope of gaining their favor and compliance. Both courses are wrong and detrimental to all concerned. Flattery is dishonest and altogether unworthy of a servant of the Most High, and the mere display of authority is fatal to the best spiritual influence, and will finally embitter the heart. True meekness, however, will ward off the danger in both directions, namely paralyzing autocracy on the one hand, and disintegrating laxity on the other. Meekness is strength controlled by sympathetic knowledge and by love, is sanctified self-control, born of the consciousness of God's presence and help and of one's duty and responsibility. Meekness is never an assertion of self, but always a regard for others, and will have as its reward: "they shall inherit the earth." In the Motherhouse, if those in authority are meek, they will possess the respect and the confidence of all subordinates, though there may be no "hero worship," alike dangerous to the heroes as to his or her worshippers.

4. Righteousness is the keynote of the fourth beatitude; "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Righteousness is the squaring up with what is right, just, required by law. Primarily, this beatitude deals with our relation to God in which no one can meet the requirements. Here everyone is absolutely dependent on the righteousness of Christ, by the infinite mercy of God attributed to all



who believe in Christ; without His righteousness, we are lost forever. If anyone must hunger and thirst after this righteousness, must long for it as the very element on which life depends, we must who are charged with leadership in the ministry of mercy.

But this righteousness also has a reverse side, the human relations, and in these we must no less hunger and thirst after it and strive to reach it with every power at our command. This means that in all our dealings we must square up with what is right, just and required by the law of God and of man. It might seem altogether unnecessary and almost a painful reflection to refer to this demand in our Motherhouses, were it not for the fact that in our weakness we are so apt to err even with the best of intentions. Who among us will claim to have them always right in his or her decision, always righteous in dealing with others and in the attitude towards others, especially towards those with whom we labor and whom we direct. Some persons appeal to us more than others and almost unconsciously are favored, while to others we cannot take so readily. Nothing, however, is more detrimental to real harmony and fellowship than discrimination and favoritism. The fault lies not always with those in authority. Some individuals have a very winning way, ingratiating themselves quickly with those in authority, and quite easily beguiling them to make concessions, which they would rather refuse. Others occupy positions of importance and influence, so that we can scarcely muster courage to oppose and correct them. The result is at times the triumph of unrighteousness in the midst of those who have been cleansed from all unrighteousness by the blood of Christ. The inevitable curse of this our unrighteousness is factions, heart-aches, tears, losses. And what shall we answer on the Judgment Day, if by our unrighteousness we have given such serious offense that some, for whom Christ died, are embittered and lost! Woe to us if we permit ourselves to be swayed by personal resentment or by flattery. Let us rather fear those who always compliment us, always express sympathy for us, and seem ever anxious to render us some personal service. Two or three such satellites may be sufficient to estrange all the rest of the Sisterhood from the pastor or the Head Sister, unless these are very firm and at times severe in dealing with the situation. And they who give flattery, seek it from their superiors and practically demand it from their inferiors, towards whom, if they refuse it, they usually are very harsh and hard. Let us not fear to face the facts, but let us fear the consequences and correct conditions. The Lord will be with us and will satisfy all those who hunger and thirst after righteousness in their dealings with God and man.

5. "Blessed are the merciful, for they shall obtain mercy," is inseparable from the previous beatitude. Justice must be fol-

lowed up by mercy, especially in our dealings with our Sisters, who at heart, do not wish to wrong anyone. Our Motherhouses, with their work, are called institutions of mercy. Here mercy surely should be at home and rule supreme. Is this, however, always the case? Is the most charitable construction put on the words and actions of our Sisters by those in authority, and also by our Sisters upon the words and actions of their superiors and of one another? I merely ask the question and prefer to have each one of us answer it to the satisfaction of his or her own knowledge and conscience. What if our answer would be negative? Shall we then obtain mercy? Let us therefore be merciful as we pray that God be merciful to us. As a matter of principle and good intentions, we may stand for mercy, but do we apply it in every particular case? It is not necessary to cite concrete cases, suffice it to say that above all others the Head Sister, even as the mother of the family, must be the embodiment of the spirit of mercy, securing its recognition by her mediation, both with the pastor and the Board as well as with the Sisters. God forbid that any one of us should ever grow hard and irreconcilable towards those for whom we labor and those with whom we labor. Mercy, sympathetic and understanding appreciation of her difficulties, may help a Sister to conquer a severe temptation and may thereby also bind her firmly to the Motherhouse in life-long gratitude. "Be ye therefore merciful even as your Father, which is in heaven, is merciful."

6. "Blessed are the pure in heart, for they shall see God." This is another great "Beacon Light" for us, especially in the examination of our innermost motives. We insist that our candidates examine into their motives even before they enter the Sisterhood. We want them to come to serve th Lord, not to serve themselves. We rightly insist constantly that our Sisters serve in the spirit of self-sacrifice. Should not we, their leaders, then do likewise? Are our motives always pure? Are we as honest as the Benedictine Abbot who is credited with the statement: "My vow of poverty has given me an income of 100,000 crowns a year, and my vow of obedience has raised me to the rank of a sovereign prince"? Must we not also admit that our promise of service, at the ordination to the ministry of the Word or at the consecration for the diaconate, has gained for us much more influence and power than we would probably have had in some other walk of life, and if this be so, then we have the more reason to watch and pray that our motives in the service and in the exercise of authority be pure, so that we may see God.

There is another phase to which we must call attention in this connection. Pure hearts will create a pure atmosphere, but an impure atmosphere may also affect the purity of the hearts. The purity, which fits us to see God, comes from above, from God.

Guard this purity against the influences of the world, the flesh and the devil who are ever active in the spirit of the times. A note of warning must be sounded against the undue emphasis on the personal element in our work, lest our Sisters remain or leave because of their personal relations to those in authority, or to their fellow-Sisters, whereas our eyes must be fixed on Christ only. Another note against the misleading standards of success in life, based on numbers and tangible result, whereas only eternity will reveal our success or failure, and our Lord will pass His final judgment on that. And finally, another against false conceptions of personal liberty, endangering the fabric of the Motherhouse organization by the demands for greater personal independence, whereas the liberty of the Christian man in Christ is so great that regulations in external matters and for the common good are gladly assumed because they do not affect true freedom and the development of real personality. Also in this larger sphere of the general atmosphere and spirit of the Motherhouse, we would remember this beatitude and gain its blessing.

7. "Blessed are the peace-makers, for they shall be called the children of God." Christ's aim in the redemption of mankind is to make peace between man and God and between man and man. "Peace on earth and good will to men" was the angels' song at His birth. The highest boon and blessing we can possess, is peace with God, and the next highest is peace with our fellow-men, and here again especially in our own household. Yet how often is this priceless blessing risked and even sacrificed for reasons which one would be ashamed to confess to any reasonable person, to say nothing of Christ who taught us to pray: "Forgive us our trespasses as we forgive those who trespass against us," and who reaches the climax in the parable of the wicked servant when He warns men: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Peace in our Motherhouses we must have at any cost except at the cost of truth. This price would be too heavy to pay, but we must be ready to sacrifice all personal interests and desires, all sensitiveness, and self-righteousness, and whatever else may still remain of the old Adam within us, who crucified daily, does not die but daily anew causes trouble. We need the out-pouring of the Holy Spirit in all its fullness, with wisdom and love, with faith and strong purpose. Everyone and everything subordinated to the great cause and supreme will of our Lord and Saviour, Jesus Christ. Where this high purpose fills the hearts of our Sisters and leaders in the Motherhouse, all parties will vanish and we shall be one, kept together in the bonds of peace, constantly pursuing peace as a hunter pursues the much sought game, disregarding all other

considerations for this one purpose. Then petty affairs will not annoy us. We will escape the danger of narrow vision and action, but have our eyes fixed steadfastly upon the heavenly goal and eternal values. Then we shall be called the children of God.

May God, our heavenly Father, who has revealed Himself in Jesus Christ, His dear son, grant that these beatitudes may be to everyone of us and to all connected with our work, beacon lights and help us to steer a clear, safe course until we reach the heavenly home and the fullness of God's eternal blessings!

## Special Training for Special Service.

By Sister GRACE LAUER, Philadelphia.

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A hospital is usually defined as an institution or building for the care and treatment of the sick and injured. There was a time when such a definition covered the entire subject, but with the development of the nursing profession the hospital naturally became the place where the nurse should receive her training and so a nurses' training school was added to the general hospital activity.

Beyond the circle in which are included the essentials of nursing, there stretch in all directions wide and alluring fields of knowledge. In attempting to teach the essentials, little by-paths have been started, leading into broad and attractive fields. These by-paths, many of them, lead to specialties to which nurses may legitimately aspire after a certain experience has been gained. No human being nor organization has a right to say to another human being, "Thus far shalt thou go and no farther." Every nurse in common with every other individual has a right to develop her God-given talents as she chooses and finds opportunity.

This is an age of specialization. Specializing is staring us in the face at every turn and there is no possibility of escape. Efficiency, the pass word of the twentieth century, is more sought after and when found, more prized than ever before. If we would keep step with progress, we must mentally depart from the old-time idea that natural ability may, without development, be directed into any convenient channel. We must meet the situation with an open mind and in preparing the members of our profession to cope adequately with the demands made upon them, we must make a tremendous effort to introduce into our training schools the facilities which stimulate to a greater and broader future. We must strive to instill into the minds of our candidates a desire to progress along the lines of their adaptability and it is our duty to develop the resources of each individual that she may be of the greatest good to humanity. In the eyes of the world and of the church we must strive to render the practice of mercy as nearly complete as possible. In other words, "We must covet earnestly the best gifts."

There is no real reason why our hospital pharmacists should not be Sisters who, having mastered the essentials of nursing, have followed the elementary knowledge of drugs by a complete course in pharmacy at one of our colleges. There are decided advantages in having the dietetic department of a hospital in charge of a Sister who has specialized in this branch, or the matron and house-



keeper Sisters who, in addition to their general nursing course, have acquired a thorough knowledge of household science.

But it is expecting too much of a hospital training school which undertakes to teach nursing from its very foundation to offer such a course to all its pupils and, therefore, an ever increasing number of schools offer post-graduate courses for those who wish to qualify as hospital manager, operating room supervisor, X-ray operator, anaesthetist, laboratory technician, dietitian, social service worker and the like.

One of the most important phases of special service is social service. The spirit of service to the sick is not new, for the care of the sick has been an expression of Christian love since the dawn of Christianity. In the modern hospital there are indeed persons who recognize that the patient's needs are not entirely physical and who contribute their share of cheer and comfort to the sick, but with the everchanging procession passing through the doors of a hospital, the doctor and nurse have very little time to become acquainted with the man inside the body and it is the social service worker who steps in to supplement the doctor and the nurse.

Now just what does a social worker do? Her work varies greatly with the character of the hospital and of its patients. Oftentimes it is largely follow-up work; visiting the home to make certain that the doctor's directions have been understood and are being carried out, she discovers those factors in housing, diet, habits and family life which are not conducive to recovery and does her best to correct them with the aid of the patient, his family and proper outside agencies.

Social service in the wards of a large general hospital presents an endless variety of problems. In the first place, it is the aim of the social worker to make every patient as happy and contented as possible while in the hospital, and to bring this about she visits, distributes flowers, fruit, games, etc.; loans books and magazines, writes letters to the family and friends, herself does necessary errands, provides handwork and acts as interpreter, or secures some one in that capacity for those who speak foreign languages.

But her largest field lies with the discharged patient whose needs are many and varied. Sometimes he simply requires escort to the train or to his distant home; sometimes he needs clothing. Financial aid is often required, usually as a loan for a ticket home, a pair of glasses, an artificial limb or some orthopaedic appliance. Some patients must be taken to other institutions, for instance, for the blind, deaf, feeble-minded, tubercular. Then suitable employment must be found for discharged patients; homes provided for orphans or abandoned children; places of rest in the country or at the seashore, in free convalescent, homes for those needing

change of air, and many other services of mercy too numerous to mention.

Since the beginning of the hospital social service in 1905 there has been ever increasing interest shown in this phase of hospital work and today almost every hospital has a social service department, either as an integral part of the hospital or as a separate department, supported entirely by voluntary contributions and managed by a special committee.

It is conceded generally that a social worker should have a full course in nursing, but no amount of training can make a successful social worker who lacks the fundamental requirements of common sense, perseverance, resourcefulness, sympathy and humor.

Social service means hard work, difficult problems, daily discouragement, but one is often surprised at the unsuspected noble-mindedness of one's patients and if one can only now and then bring some real, decisive help to the lives of one of the least of these, the effort has not been in vain.

The management of the dietetic department is, without doubt, one of the most important problems now demanding the attention of all modern hospitals. Back of the dietetic department stands the dietitian and it is she who is responsible, to a large measure, for the preparation and serving of patients' food and all special diets and for the instruction of the pupils of the training school in dietetics and invalid cooking. In the large hospital, in her special domain, the diet kitchen, the pupils under her supervision prepare the food for the private patients and also all special diet. She not only makes out all menus and plans the meals, but she also teaches these untrained girls to cook the various kinds of food which go to make up a well-balanced menu and, in addition, gives one or more lectures a week in dietetics and infant feeding.

There is but one dietitian for any hospital and that is the trained dietitian, but how and where shall she be trained? She should first take a course in domestic science in one of our technical schools or colleges lasting for a period of not less than two years, and then have this training supplemented by a practical course in hospital dietetics for at least six months. If, however, the dietitian be a graduate nurse who understands thoroughly the dietetic needs of the hospital and the needs of the pupils intrusted to her care, the problem of training is more easily solved, for a young woman with a nurse's training and then a domestic science course as well, would be the ideal dietitian for a hospital. It is, therefore, to be suggested that our hospitals offer an extension course for their hospital dietitians, so that our dietitians may not only be excellent theorists, but adaptable in every way to institutional life and discipline.

The pharmacy must of necessity be of primary importance in the proper maintenance of a hospital. The pharmacy department of a hospital should have an experienced pharmacist in charge, for he will not only act as a safeguard to the patient, but he will save the hospital a great deal of expense and the responsibility of handling drugs is too great to leave in the hands of an amateur pharmacist. But it is a serious problem for the hospital to secure a competent pharmacist; the hours are long and confining, there are young, inexperienced doctors to be considered who are prescribing daily for many seriously ill patients and this is a matter of no small moment to the hospital pharmacist. There is no opportunity for advancement or profits, and the average graduate in pharmacy after being active some years in his profession prefers to be his own master. In addition, hospital pharmacies do not rank on a par with those of a city and hence the student druggist for four years' practical work receives but two years credit. It is, therefore, practical and advisable to have a Sister take the full course at a college of pharmacy, afterwards competently filling the position of hospital pharmacist or assisting the chief pharmacist and lecturing to the pupil nurses on materia medica, chemistry and any other prescribed subjects in her line.

There are still other lines of work in which our Sisters should be trained, and it is becoming more and more imperative that our young Sisters be prepared to hold positions as manager of hospital kitchen, supervisor of nurses' training school or of the operating room, and in view of the small number of Sisters at the disposal of the Motherhouse for hospital work the demand for specially trained workers seems the more insistent, in order that they may become leaders and teachers in all lines of hospital activity.

There are, however, certain dangers attendant upon specializing in the case of a Sister, for in her zeal to become expert in her line there is apt to be an overemphasis of the work and a loss of ideals and motives of the Diaconate; neither can we approve of specializing in all fields of work entered by the trained nurse, for Deaconess work has distinctly defined limits and these should not be overstepped.



PROCEEDINGS AND PAPERS

...OF...

# The Fourteenth Conference

...OF...

EVANGELICAL LUTHERAN

# Deaconess Motherhouses

IN THE

United States.



PHILADELPHIA, PA.,

SEPTEMBER 28—29, 1920.





## PROCEEDINGS.

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The Fourteenth Conference of Lutheran Deaconess Motherhouses in the United States met September 28th, 1921, at the Philadelphia Motherhouse of Deaconesses. It was opened by services conducted by Rev. E. F. Bachmann, D. D., the address being based on Ephesians 4:11-16. After the services the delegates and visitors of the Conference met at the Assembly Room where the business meeting was held.

### FIRST SESSION.

#### **Tuesday Morning.**

The roll was called. All Motherhouses of the Conference were represented by official delegates.

#### OFFICIAL REPRESENTATIVES.

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by  
     Rev. E. F. Bachmann, D. D., Rector.  
     Sister Wilhelmine Dittmann, Sister Superior.  
     Mr. William B. Braun, Pres. of the Board.
2. Lutheran Deaconess Motherhouse, Milwaukee, Wis., represented by  
     Rev. Herm. L. Fritschel, Rector.  
     Sister Catharine Dentzer, Sister Superior.  
     Mr. Henry E. Passavant, of the Board.
3. The Lutheran Deaconess Motherhouse and Training School of the United Lutheran Church, Baltimore, Md., represented by  
     Rev. Charles E. Hay, D. D., Pastor.  
     Sister Sophia Jepsen, Head Sister.  
     Dr. Charles E. Sadtler, of the Board.

4. The Immanuel Deaconess Institute, Omaha, Neb., represented by
  - Rev. Emil P. Chinlund, Rector.
  - Sister Elna Johannsen, Sister Superior.
  - Sister Frida Thor.
5. The Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn., represented by
  - Sister Lena Nelson, Sister Superior.
  - Mr. L. M. Gudal, of the Board.
  - Sister Anna Pesken.
6. The Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., represented by
  - Rev. C. O. Pedersen, Rector.
  - Sister Lena Brecklin, Sister Superior.
  - Sister Sophie Nelson.
7. Bethesda Deaconess Motherhouse, St. Paul, Minn., represented by
  - Rev. J. A. Krantz, D. D., Rector.
  - Sister Elleonore Slattengren, Sister Superior.
  - Rev. O. A. Nelson, Pres. of the Board.
8. Lutheran Deaconess Home, Chicago, represented by
  - Sister Ingeborg Sponland, Sister Superior.
  - Sister Marie Rorem.
  - Rev. Lars Harrisville, Field Secretary.

#### VISITORS.

The following visitors recorded their names and were given the privilege of the floor:

- Rev. Helmer Halverson, Brooklyn, N. Y.
- Sister Marie Olson, Brooklyn, N. Y.
- Sister Ingeborg Ness, Brooklyn, N. Y.
- Sister Leonora Pedersen, Brooklyn, N. Y.
- Sister Edna Hill, Baltimore, Md.
- Sister Mildred Binzaman, Baltimore, Md.
- Mr. Frederick Hassold, Philadelphia, Pa.

Rev. F. F. Ohl, Mus. D., Philadelphia, Pa.  
 Mrs. W. M. Braun, Philadelphia, Pa.  
 Sisters of the Philadelphia Deaconess Motherhouse.  
 Sister Clara Resteigen, Chicago, Ill.  
 Sister Martha M. Bakke, Chicago, Ill.  
 Sister Sophie Hillberg, St. Paul, Minn.

### SECRETARY'S REPORT.

The Secretary presented the following statistical report:

### STATISTICAL REPORT.

1920.

	Consecrated Deaconesses	Probationers	Total	Stations
1. Philadelphia, Pa.—Mary J. Dixel Home and Philadelphia Motherhouse of Dea- conesses .....	62	25	87	6
2. Milwaukee, Wis. — Lutheran Deaconess Motherhouse .....	25	27	52	6
3. Baltimore, Md. — Deaconess Motherhouse of the United Lutheran Church.....	39	10	49	3
4. Omaha, Nebr.—Immanuel Deaconess In- stitute .....	35	6	41	4
5. Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute .....	14	5	19	2
6. Brooklyn, N. Y. — Norwegian Lutheran Deaconess Home and Hospital.....	7	8	15	3
7. St. Paul, Minn. — Bethesda Deaconess Home and Hospital .....	13	6	19	2
8. Chicago, Ill.—Lutheran Deaconess Home and Hospital .....	42	23	65	1
9. Brush, Colo.—Eben-Ezer Mercy Institute	3	3	6	3
Total.....	240	111	353	30

## The Motherhouses and their Stations and Fields of Labor.

Figures in parenthesis indicate number of Sisters at the respective stations.

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave., Philadelphia, Pa.—Rev. E. F. Bachmann, Rector; Deaconess Wilhelmine Dittmann, Sister Superior.

Stations: At Philadelphia, Home for the Aged (2).<sup>1</sup> Children's Hospital (9). Dispensary (1). Kindergarten (1). Kindergarten Training School (1). Lankenau School for Girls (14).

Fields of Labor: Lankenau Hospital, Philadelphia (26). Social Service (2). Kensington Dispensary for the Treatment of Tuberculosis in Philadelphia (1). "River Crest" for Tubercular Children, Phoenixville, Pa. (1). Home for the Aged, Erie, Pa. (2). Tabor Home for Destitute Children, Doylestown, Pa. (3). Parish Work in Philadelphia (3), in New York (1), in Erie, Pa. (1).

2. Lutheran Deaconess Motherhouse, Milwaukee, Wis., 2222 Cedar St. — Rev. H. L. Fritschel, Rector; Deaconess Catharine Dentzer, Sister Superior.

Stations: At Milwaukee: Milwaukee Hospital (20). Layton Home for Invalids (3). Motherhouse (4). Passavant Hospital, Pittsburgh (4). Passavant Homes for Epileptics, Rochester, Pa. (5). Orphans' Home, Zelenople, Pa. (4).

Fields of Labor: Home for the Aged, Zelenople, Pa. (4). Home for the Aged, Toledo, Ohio (2). Orphans' Home (2). Parish, Milwaukee (1).

3. Deaconess Motherhouse of the United Lutheran Church, 2500-2600 W. North Avenue, Baltimore, Md.—Rev. Chas. E. Hay, D.D., Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (1). Industrial School (1). Nursing (2).

Fields of Labor: Tabitha Home for Aged and Orphans (3). Orphans' Home, Loysville, Pa. (1). Orphans' Home, Nachusa, Ill. (1). Franke Home for Aged, Charleston, S. C. (1). National Lutheran Home for Aged, Washington, D. C. (1). Church of Atonement, New York (1). Christ Church, New York (1). St. John's Church, New York (1). Church of the Redeemer, Jersey City, N. J. (1). St. Matthew's Church, Philadelphia, Pa. (1). Memorial Church, Harrisburg, Pa. (1). Zion Church, York, Pa. (1). St. Peter's Church, Middletown, Pa. (1). Trinity Church, Canton, Ohio (1). Trinity Church, Akron, Ohio (1). First Church, Cincinnati, Ohio (1). St. Luke's Church, Cumberland, Md. (1). Zion Church, Syracuse, New York (1). Hartwick Seminary, New York (1). First Church, Richmond, Va. (1). St. John's Church, Charleston, S. C. (1). First Church, Wheeling, W. Va. (1). Church of the Reformation, Baltimore, Md. (1). Hagerstown, Md. (1). Inner

Mission Society, Baltimore, Md. (2). Inner Mission Society, Philadelphia Pa. (1). Foreign Missions: Muhlenberg Mission, Africa (2). Virgin Islands (1).

4. The Immanuel Deaconess Institute, Omaha, Neb., 34th & Meredith Ave. — Rev. Emil G. Chinlund, Rector; Deaconess Elna Johanson, Sister Superior.

Stations: At Omaha: Immanuel Hospital (18). Nazareth Home for Aged and Invalids (4). Bethlehem Children's Home (3). Motherhouse (2).

Fields of Labor: Parish, Augustana, Minneapolis (1). Emanuel, Hospital, Portland, Ore. (1). Immanuel Girls' Hospice, Chicago (1). Augustana Nursery, Chicago (1). Old People's Home, Madrid, Ia. (1). Augustana Home for Aged, Minneapolis (1). Orphans' Home, Joliet, Ill. (1). Augustana Orphans' Home, Minneapolis (1). Parish, Worcester, Mass. (1). Immanuel, Chicago (1). Denver, Colo. (1). Sioux City, Ia. (1). Jamestown, N. Y., First Church (1). First Church, Rockford, Ill. (1).

5. Norwegian Lutheran Deaconess Institute, 1417 E. 23rd St., Minneapolis, Minn.—Deaconess Lena Nelson, Sister Superior.

Stations: Motherhouse (5). Hospital (4).

Fields of Labor: Orphans' Home, Paulsbo, Wash (3). Bethesda Homes, Willmar, Minn. (2). Oak Grove Sem., Fargo, N. Dak. (1). Girls' Home, Madagascar (3). Red Cross Work (1). Mission Field (2).

6. Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St., Brooklyn, N. Y. — Rev. C. O. Pedersen, Rector; Deaconess Lina Brecklein, Sister Superior.

Stations: At Brooklyn: Hospital (8). Motherhouse (1). Social Service (1).

Fields of Labor: Parishes (2).

7. Bethesda Deaconess Home and Hospital, 9th and Waconta Sts., St. Paul, Minn. — Rev. J. A. Krantz, Rector; Deaconess Eleonora Slattengren, Sister Superior.

Stations: Bethesda Hospital (13). Bethesda Invalid Home (1).

Fields of Labor: Augustana Children's Home, Minneapolis (1). Lutheran Young Women's Home, St. Paul (1). Parish, St. Paul (1). China Mission (2).

8. Norwegian Lutheran Deaconess Home and Hospital, 1138 North Leavitt St., Chicago, Ill. — Rev. A. Oefstedal, Rector; Deaconess Ingeborg Sponland, Sister Superior.

Fields of Labor: China (8). Madagascar (5). Alaska (2). St. Olaf College (1). Crookston Hospital (1). St. Luke's Hospital, Fergus Falls, Minn. (1). Grafton Hospital (1). Northwood Old



People's Home (1). Aase Haugen Home (2). Edison Park Children's Home (1). Parish, Superior, Wis. (1). Jewish Mission (2), Deaconess Mission, Chicago (2). Juvenile Court, Chicago (1).

9. Eben-Ezer Mercy Institute, Brush, Colo. — Rev. J. Madsen, Rector.

Stations: Bethesda Sanatorium (2). Elim Hospital (3). Nazareth Old Folk's Home.

### Summary of Spheres of Labor of Lutheran Deaconesses.

1. General Hospital .....	11	with 97 Sisters
2. Children's Hospitals .....	1	" 9 "
3. Dispensaries .....	1	" 1 "
4. Tuberculosis Hospitals .....	2	" 6 "
5. Sanatoriums .....	1	" 2 "
6. Nursing District .....	1	" 2 "
7. Homes for Invalids .....	2	" 4 "
8. Homes for Epileptics .....	1	" 5 "
9. Homes for Aged .....	14	" 24 "
10. Orphans' Homes .....	7	" 13 "
11. Children's Homes .....	4	" 8 "
12. Nursery .....	2	" 4 "
13. Lankenau School .....	1	" 12 "
14. Kindergarten & Training School.....	2	" 4 "
15. Industrial School .....	1	" 1 "
16. Parish Work .....	35	" 35 "
17. Girl's Hospice .....	2	" 2 "
18. Inner Mission Society .....	2	" 3 "
19. Jewish Mission .....	1	" 2 "
20. Social Service .....	2	" 2 "
21. Red Cross Work .....	1	" 1 "
22. Juvenile Court .....	1	" 1 "
23. Deaconess Mission .....	1	" 2 "
24. Hartwick Seminary .....	1	" 1 "
25. Oak Grove Seminary .....	1	" 1 "
26. St. Olaf College .....	1	" 1 "
27. Foreign Mission Fields .....	7	" 27 "

Africa 2; China 11; Virgin Island 1; Madagascar 8; Alaska 2; Sudan 2; China 1.

### NUMBER OF SISTERS IN

1897 .....	163	Sisters
1899 .....	197	"
1903 .....	205	"
1904 .....	220	"
1905 .....	238	"
1907 .....	294	"
1908 .....	305	"
1910 .....	313	"
1912 .....	353	"
1914 .....	357	"
1916 .....	362	"
1918 .....	364	"
1920 .....	353	"

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### HISTORICAL NOTES.

Shortly after our last conference our beloved Rev. P. M. Lindberg, D. D., Rector of the Immanuel Deaconess Institution, of Omaha, Neb., was called from our midst to his heavenly home, in August, 1918. All who learned to know him at our Conference loved and honored the departed brother and co-worker.

On October 6, the Lutheran Deaconess Motherhouse at Milwaukee, Wis., celebrated the 25th anniversary of its organization and opening at Milwaukee.

On March 3, 1920, the Reverend Carl O. Pedersen was installed as Rector of the Norwegian Lutheran Deaconess Home and Hospital at Brooklyn, N. Y., succeeding Reverend O. Fonkalsrud, Ph. D.

Feb. 17, 1920, the Reverend Emil G. Chinlund was installed as Rector and Superintendent of the Immanuel Deaconess Institution of Omaha, Neb.

## ELECTION OF OFFICERS.

The following officers of the Conference were elected by ballot:

Rev. E. F. Bachmann, D. D., President.

Rev. Emil C. Chinlund, Vice President.

Rev. Herm. L. Fritschel, Secretary-Treasurer.

A question relating to modifying the deaconess garb was referred to the Conference by a Motherhouse. After due consideration it was resolved to refer the matter to a committee of deaconesses and to request the committee to present resolutions before adjournment of Conference. The committee appointed consisted of representatives of every Motherhouse, viz: Sisters Catharine Dentzer, Sophie Jepsen, Elna Johannssen, Lena Nelson, Elleonore Slattengren, Marie Rorem, Lena Brecklin and Rosa Dietrich.

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 SECOND SESSION.

**Tuesday Afternoon.**

In the afternoon session two papers were read and discussed. The first paper was presented by Rev. H. L. Fritschel on: The Diaconate and the Spirit of this Age. (See page 15.) The second paper was presented by Rev. Chas. E. Hay, D. D., on: The Diaconate and the Missions of the Church. (See page 19.)

The remaining time was devoted to a Round Table discussion of various questions.

A letter was read from Rev. J. Madsen, Pastor of the Eben-Ezer Institute at Brush, Colorado.

In the evening services Rev. E. F. Bachmann, D. D., who had recently returned from a trip to Germany, spoke on conditions noticed in Deaconess Motherhouses and Inner Mission institutions in that country and drew instructive lessons for our work therefrom.

### THIRD SESSION.

#### Wednesday Morning.

The Conference met at 9 A. M. in the chapel of the Mary J. Drexel Home and the opening services were led by Rev. Lars Harrisville of Chicago. It was resolved to appoint a committee to draft resolutions based upon the papers presented and their discussions for the purpose of introducing definite actions. The committee was to consist of Rev. Charles E. Hay, D. D., Chairman; Rev. J. A. Krantz, D. D., and Sister Ingeborg Sponland.

The first paper of the morning was presented by Rev. J. A. Krantz, D. D., on the subject "The Motherhouse and the Training of Sisters." (See page 25.)

It was resolved to elect a committee of three, two pastors and one Sister, to outline a detailed course of instruction for deaconesses pupils and probationers and to submit such outline to the next conference. The committee elected consists of Rev. Emil Chinlund, Rev. J. A. Krantz, and Sister Julia Mergner; Dr. Hay is to act as advisory member.

The paper of Rev. A. Oefstedal on "The Deaconess Home and the Care of the Sisters" was read by Rev. Lars Harrisville (see page 31) and discussed. A paper by Sister Julia Mergner was read on "Consecration and Sacrifice." It was resolved to publish this paper with our proceedings. (See page 43.)

It was resolved to print the report as heretofore. Each Motherhouse is to report to the secretary the number of copies desired for its own distribution.

The committee on resolutions was requested to draft a suitable memorial with reference to the death of our departed co-worker, the Rev. P. M. Lindberg, D. D., Pastor of the Immanuel Deaconess Institute, Omaha, Nebraska. The following memorial was adopted by a rising vote:

## IN MEMORIAM.

Resolved, That we have been deeply pained by the death of our beloved brother, Dr. P. M. Lindberg, the efficient pastor of the Omaha Motherhouse. His genial spirit, his childlike faith, his familiarity with the Scriptures and facility in the simple, direct presentation of their teachings, and his intelligent interest in the diaconate had endeared him to us all and made him a most valuable member of our Conference. As we bow in reverent submission to the divine will, it is our earnest prayer that the bereaved family may be comforted and sustained by the Savior's tender sympathy, that the memory of the faithful pastor may long abide in blessing upon the institution which he so loyally served, and that we may all be stimulated to greater zeal in the special services to which the Lord has summoned each of us.

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## FOURTH SESSION.

### Wednesday Afternoon.

The fourth session was opened by devotions led by Rev. J. A. Krantz, D.D. Rev. Emil C. Chinlund presented a paper on "The Deaconess and Her Spiritual Ministrations." (See page 33). After an interesting discussion, resolutions were adopted emphasizing the equal valuation of the deaconess service in the sphere of physical need, if rendered in the deaconess spirit, and in the sphere of spiritual need.

Sister Sophia Jepsen read a paper on "The Deaconess and Her Appeal to the Women of the Church." (See page 39.) The question whether it was consistent with the policy of the Motherhouse to appoint a deaconess for the purpose of presenting the deaconess work publicly in the Church in order to arouse more interest in this cause was presented by visitor. It was the consensus that the presentation of the deaconess cause by Sisters in congregations in a suitable way



is not inconsistent with the policy of the Motherhouses and is frequently the practice.

Dr. Hay extended an invitation to the Motherhouses to exhibit pictures of their respective spheres of labor at the convention of the United Lutheran Church to be held in Washington, D. C.

#### FIFTH SESSION.

After the chapel services the Conference met again at 8:30 for its final session. The committee on a common garb reported through Sister Sophia Jepsen. The report was discussed paragraph by paragraph.

The committee on resolutions reported through Dr. Hay and the recommendations—printed after the respective papers—were adopted. The committee on literature reported that the proposed periodical on the Female Diaconate (see report 1918, page 14) for various reasons could not be published during the war, that however 400 subscriptions had been pledged if such paper would be published. Resolved to request the committee on literature to continue its efforts for such publication. It was resolved to express the congratulations of the Conference to the Sisters of the Philadelphia Motherhouse upon their silver and golden anniversaries, which was to be commemorated in connection with the Jahresfest. The Conference adopted resolutions of sincere appreciation of the kind hospitality of the Deaconess Motherhouse at Philadelphia during the meeting of the 14th convention.

The officers of the Conference were instructed to arrange for the 15th convention, two years hence, at such time and place as they may select. The convention adjourned with prayer and benediction.

HERM. L. FRITSCHER,  
*Secretary.*

## P A P E R S :

	Page
1. The Diaconate and the Spirit of the Age. By Rev. Herm. L. Fritschel, Milwaukee, Wis.....	15
2. The Deaconess and the Mission of the Church. By Rev. Chas. E. Hay, D. D., Baltimore, Md.....	19
3. The Training of Sisters. By Rev. J. A. Krantz, D. D., St. Paul, Minn. ....	25
4. The Deaconess and the Care of the Sisters. By Rev. A. Oefstedal, Chicago .....	31
5. The Deaconess and Her Spiritual Ministrations. By Rev. Emil C. Chinlund, Omaha, Nebr.....	33
6. The Deaconess and Her Appeal to the Women of the Church. By Sister Sophie Jepsen, Baltimore, Md.....	39
7. The Spirit of Selfsacrifice. By Sister Julie Mergner, Philadelphia, Pa. ....	43

## The Diaconate and the Spirit of the Age.

By REV. HERM. L. FRITSCHER, Milwaukee, Wis.

Every era in history may be said to have its own peculiar and predominant spirit by which the people are governed and led. We live in a different age since the world war has swept over this world. Many things have been changed in the political, economic and social sphere. It is a different world than heretofore. And yet it is essentially the same in many respects. The old warfare of the Spirit of God and the Spirit of the World is the same as in ages past. The power, however, with which the respective spirit manifests itself and makes itself felt is different in different ages.

We must discern the signs of the times and be on the guard against the inroads the evil spirit is endeavoring to make upon the spheres committed to our care.

1. The materialistic spirit of the age may be mentioned. It has been with us heretofore. We frequently spoke of the mad rush for wealth and enjoyment among our people in general. It was true, the ideal striven for by so many was wealth. But has this quest for wealth and luxury and enjoyment, satisfying the senses, been ever so rampant and so pronounced and so predominant as in the present days? The crop of millionaires by the hundreds and thousands by war profits, the increased wages earned by nearly all classes of people during the war, even by mere youths, the consequent sumptuous, luxurious living has filled the hearts and minds of the people in general with a mad rush for money, and more money, and to spend it lavishly for luxury and enjoyment and to strive therefor with a more intense desire than ever before. The dance around the golden calf goes on in a wilder whirl than ever. The higher ideals of life, the life that feels its responsibility to God, and seeks to do His will, the life that lives not for this world but for the world to come, are set aside. Instead of seeking first the Kingdom of God, the things of this material world are the first and uppermost and only ones pursued as never before. It is necessary for us to be on the guard to protect our Motherhouse from the inroads of this spirit whose standards and measures are materialism, and doom spirituality. The ministrations of a Sister must be above the question of reward. Looking upon those who labor elsewhere, perhaps in less toilsome engagements, and receiving handsome compensation, may so easily engender discontent if the higher standards are lost sight of. The life of luxury and enjoyment in their surroundings may have its temptations to Sisters. And if the spirit of looking with longing heart upon these material enjoyments begins to lodge itself in the life of a deaconess, and if it becomes

gradually a matter of regret that these things cannot be enjoyed as they are by others, the true deaconess' ideal vanishes. The deaconess, setting her face backwards upon Sodom, turns into a pillar of salt. A life for this material world will take the place of the life in the spirit of Christ, whose Kingdom is not of this world. Let us be on the guard against the materialistic spirit of the age and against its inroads upon the ranks of those committed to our charge.

2. The irreligious spirit and the spirit of religious indifference of this age may be mentioned.

We have read about the persecutions of the Church by the radicals in the Baltic Provinces, how they blasphemingly desecrated churches, vaunted their enmity against God by ascending the pulpits and declaring Him dethroned and Satan enthroned; how pastors and deaconesses became martyrs of their faith. The hatred against religion manifested itself as never in modern times. That spirit is also represented in our land by certain groups of men.

It is not of this enemy with clear cut features that I wish to speak here, but rather of the spirit of irreligion and of religious indifference, which seems less harmful, but is therefore only the more dangerous. We do not mean to say that the Church is retrogressive. We hear of increased numbers of communicant memberships, of fine church buildings and parish houses, of fashionably equipped club rooms, and all kinds of social activities.

However, can we say that the inner spiritual life of the age is far advanced above that of our fathers, and their congregations? Can the religious life, that inner life which is a walk with God, a life led in close communion with God, stand comparison with that of years ago? The superficial observance of church membership duties so often takes the place of real religious life. Religion is often considered a convenient cloak for respectability. This spirit is too prevalent in this present age. It is confronting the deaconess cause and its work, it makes it so difficult to reinforce their ranks by larger numbers of probationers; it endangers the healthy life of the Motherhouse. Piety, individual piety, reverence of God and communion with Christ must be cultivated specially over-against such tendencies of this age.

3. We must be on the guard also against the spirit of indifference to clearly defined faith. We must hold fast to the confessions of the Church in a clearly defined faith. While we do not deny Christianity to other Churches, we do maintain that there are different forms of Christianity and they are not of equal value, some less pure than others. We are fully convinced that the Lutheran confessions are the purest expression of the teaching of the Scriptures. The Lutheran Church has a clear cut confession of her faith, and the Lutheran Motherhouse must have a firm foundation. But

the spirit is rather indifferent as to clear statements of faith. No distinction as to creed, is a favorite phrase. "Denominational fences must go down," we are told, there is no difference. Sneering remarks about church members that stand from conviction upon the confessional foundation of their Church, are made. It is because in religious matters there is such superficial interest, so little deeper thinking, that they say "all are alike." The common denominator of the many different fractions is indifference, and hence they say only a fanatic will stand for the faith as declared by his Church.

Over against this tendency and spirit of the age we must strive to train deaconesses who love their Church as a Lutheran Church, and who do not allow themselves to be carried away by the prevalent spirit of indifference. They must be loyal to their Church.

4. Furthermore a spirit that has made itself especially felt in these years is the spirit of unwillingness to serve. During the war it seemed for a while as though the people had awakened to a new conception of life. Every one that did not, in some form or another, render some service, was considered a slacker. Every woman, young or old, enlisted in some kind of service. Every able-bodied man had to render some service. It was considered an honor to serve the country in some form or another, and it was a disgrace to deny such service. We hoped that from the arousing of this spirit of free service to a great cause, the country and the Church would derive some benefit in years to come, as it had been in the beginning of the last century in Germany, when the war experience gave rise to the participation by womanhood in all kinds of welfare activities, and introduced a new era of religious awakening and a service to fellowmen. But in the wake of this year, in the wake of this shortlived general participation in service to the country, there seems to be no such result. The hospitals are clamoring from all over the country for helpers, for nurses, and the response, even in this remunerative vocation, is so scant, that many hospitals know not where to turn to find nurses for the sick. And what of other spheres in which service is required to a good cause, not to speak at all of service that requires real selfdenial? The fact that only that life really counts before God and right-thinking man, that renders some service in the days or years meted out to it, this fact is lost sight of. The spirit of the age is a selfish spirit, that does not want to serve, but to be served. This affects the diaconate most vitally, in so far as the securing of probationers is concerned, and inasmuch as that spirit is threatening to affect the individuals who have consecrated themselves to such a calling.

5. There is a kind of service, however, which we must not pass by unnoticed, which is attracting a great deal of attention—Social Service. We cannot here enter upon a discussion of this.



great subject. We do not wish to detract from its value. We are glad to see it upon the field doing its work, though the machinery set in motion seems often unusually large for the amount of good produced. Social service is the pet child of the age of certain philanthropic persons, who really want to help their fellowmen. Philanthropy moves today chiefly along the channels of organized Social Service, which is, however, in form only similar to Christian mercy, but not in spirit, since it does not have Christ in its program, nor the spirit of Christ. Our deaconess cause must be on the guard not to become Social Service in spirit. While it renders service to all social conditions it must ever exalt its ideal of a service to Christ out of love to Him. Without being actuated by the love of Him, who loved us first and gave His life for our redemption, that we might serve Him in His Kingdom, there can be no real deaconess spirit, no real deaconess service.

Unless the Church, however, does her duty in the sphere of alleviating social evils, and need, and unless the Church reaches with the gospel into the field of social betterment by her organized forces, the Social Service without the gospel of Christ will take the field and cast reproach upon the Church for having not done what it professes to stand for.

We have tried to indicate in bare outlines some of the forces round about us, that challenge our efficiency and our work. We must know and see these old foes in new armor, and guard against them. We must put on the old armor, forged in God's own armory. They may be mighty, and they may be strong in influence, but mightier and more powerful than they all combined, is Emanuel. Under his guidance and in his spirit let us do our work and prove faithful in his service.

1. Resolved, That we view with deep concern the tendency of the present time to seek material gain to the neglect of moral and spiritual aims and the appalling indifference to the claims of religion and the Church. In this drift of the age, we recognize a distinct challenge to the diaconate, especially as conceived in our own Lutheran Church, to make full proof of the unselfishness of its calling, to maintain unswervingly its fidelity to the word of God and to apply the principles of that Word with unwearying diligence in its ministry of love.

## The Deaconess and the Missions of the Church.

By REV. CHAS. E. HAY, D. D., Baltimore, Md.

As the Diaconate is a service originating in the church and laboring in its name, it must of necessity bear a most intimate relation to the general mission of the church. Fundamentally considered, it is simply an agency to assist the church in fulfilling her primary commission, received directly from the lips of her Lord—to evangelize the world. Subordinate only to the one absolutely essential office, the ministry of the Word, the whole field of missionary activity lies open before it. Standing in this vital relation to the world-wide mission of the church, the diaconate must organize its efforts along the lines of the church's enterprises, laboring hand in hand with the church at large in all her undertakings. It is thus differentiated from all organizations aiming simply at outward reform and even from the most praiseworthy agencies of a philanthropy inspired by mere natural human sympathy. Its primary aim, as that of the church itself, is always spiritual and Christian. But the mission of the church in our day embraces three forms of activity, as represented in the terms: Foreign Missions, Home Missions and the Inner Mission. What is, or may be, the relation of the female diaconate to each of these?

Chronologically, we find the diaconate first developing in the Inner Mission field. The first deacons labored in the church at Jerusalem. They distributed alms and food to the needy in the church or within the pale of her influence. The daughters of Philip prophesied within the congregation. Phoebe was a Parish Sister, succoring in Christ's name wherever succor was needed in the important field cultivated by the infant church at Cenchraea. The diaconate in the Eastern Church during the early centuries followed chiefly in the lines of its original ministry. It was a congregational agency. The deaconess was a pastor's assistant in arranging for the stated services, for baptisms, weddings and funerals. She was an instructor of the children, a counsellor of the young women, a visitor of the sick and of the stranger within the gates, a distributor of alms, a comforter of the afflicted, losing no opportunity meanwhile to speak a kindly word for her Master to all with whom she came in contact, exemplifying His spirit as well in her silent labors of love. Deep must have been her concern for the erring members of the flock and for the multitudes without the fold who knew nothing of the Savior's love.

Theoretically, the Christian congregation, or parish, is still recognized as the normal sphere of deaconess service. Many writers speak of her labors here as the very crown of her self-denying ministry. In every pastoral flock there are weak members, and

even those who are strongest have their periods of temptation and depression. Sickness and death are ever making inroads, and the afflicted at such times need nothing so much at the hands of their associates as the touch of human sympathy and the supporting influence of a radiant faith. It would be superfluous to dwell upon the special aptitude of intelligent and experienced Christian womanhood for such ministry of love. And who is so well adapted to the work of winning back to a Christian life those who have wandered from the fold? The deaconess embodies the very purest spirit of unselfish, compassionate love. No one questions the sincerity of her devotion and the earnestness of her zeal for the temporal and eternal welfare of all whom she can influence. Laboring always in full accord with the pastor, she may supplement his efforts and may not seldom find access to homes and hearts that are closed against his approaches. And among the sick and the poor how welcome is the quiet visitor, whose quick eye notes every want and whose skillful hand is ever ready to help.

The Inner Mission field in America differs in one important particular from that in nearly all other lands in which deaconesses labor. There, parishes are large, commonly embracing whole communities within the bounds of the officially recognized external church. Practically, all benevolent work of the community—the institutions for the poor, for the aged, orphans, neglected children, the wayward, etc.,—is work within the congregation. With us, many of these classes have no connection whatever with the church, and yet no congregation can think of confining its labors to the comparatively few indigent, orphans, or helpless aged who have actual ecclesiastical connection. Our Inner Mission work, of necessity, takes on the form largely of city mission work, settlement work, city hospitals, social service, etc. It is Inner Mission work only in the sense that its origin and impulse are from within the church and its energies are exerted within the range of the church's responsibility and influence in the community in which it is located, or at least within the limits of the wider territory in a Christian land in which may be found the objects of its care. In this sense, the general charitable institutions of the church are among us commonly included in the sphere of Inner Mission work.

The problem therefore faces us: What shall be the relation of the diaconate to this extended Inner Mission work? The Parish Sister who labors among the actual members of the congregation in which she serves is entirely in her element. She is at home. When she reaches out in her activities into the surrounding community in the congregation's name, she is still discharging the congregation's parish duty. It is manifest that, in a congregation of but a few hundred souls, her ministry will be varied in character. Her time will not all be consumed in visiting the sick and poor,

though these must ever have her first attention. She may have a larger part in the spiritual activities of the congregation than is possible to one whose field is a whole town or city. She may stimulate by her presence and counsel all the organizations within the church, training leaders for its work and laboring with them. Her education at the Motherhouse should be such as to enable her to meet this variety of demands which may be made upon her.

But the deaconess has surely also a relation to the wider "Inner Mission" work of the church. How naturally her heart goes out to the wards of the church gathered in its various institutions of charity! Here she may be a daughter to the childless aged, a mother to the orphan, a ministering angel to those languishing upon hospital beds. True, professional nursing now partially supplies this need, but there is room for all the hospitals and foster-homes which the church can equip for many years to come. And how more than doubly blessed is this ministry among the sick when with equal technical skill in caring for the body there is combined the healthful contagion of a loving Christian sympathy and the atmosphere of a loving Christian home.

It was primarily the crying need for a more adequate care of the sick and for their spiritual succor that led to the revival of the female diaconate in the days of Fliedner, although his keen vision detected also the increasing need for a more systematic Christian education of the neglected children of the church—Inner Mission work of the most effective kind. Naturally, the work thus initiated, finding an almost exhaustless opportunity, has held on its way largely in the same lines. The conditions of the age, however, both in the land of Fliedner and in our own, seem to point to the necessity of placing greater emphasis upon the more directly churchly activities of the calling, thus approaching the situation which prevailed in the primitive Christian church, when the deaconess was the direct agent of the congregation. There remains, however, as the outgrowth of a large experience, the Motherhouse as a training school and permanent center, from which the efficient workers are sent forth into congregations and institutions, bearing everywhere the stamp of the church's commission.

The diaconate has thus never lost sight of its calling to develop to the best of its power the Inner Mission activities of the church.

II. The second broad field of the church's mission is that which extends throughout all the world—the sphere of Foreign Missions. Phoebe, the first recognized deaconess, although a Parish Sister, traveled in foreign parts and bore with her everywhere the precious message of the Gospel. The deaconesses in the catacombs at Rome were on foreign territory—at the very seat of power of the heathen world. Our Sisters in Madagascar and China and India and Africa and Japan are therefore in the direct line of a godly



succession, carrying the Gospel far hence unto the Gentiles. This is the Outer Mission of the church—the calling of the pioneer, gathering here and there as he may, by the power of the truth, living stones and building them toilfully into spiritual temples. Here, too, the service is one which makes large demands upon the vitality and upon all garnered spiritual resources. It implies an intelligent self-surrender, separation for years from home and friends, life in a strange land, among people of alien temperament and habits, often of low mentality and still lower morality, sustained by a faith that looks into the far future, sees visions and dreams dreams. And yet the summons is an inspiring one and no band of deaconesses can long ignore it. Their relation is inevitably one of intense interest and loving sympathy with those who have already entered the field.

How far may the Diaconate be utilized in the great Foreign Mission work of the church? The question is a natural one, for the task of the church is one throughout all the world, and the warm-hearted Sisters are readily attracted toward the regions of greatest spiritual destitution. If they volunteer, under what auspices shall they be sent forth?

Two plans are possible. A strong motherhouse may establish its own field in some ancient nation or on some island of the sea, sending forth competent Sisters and meeting all the financial obligations involved. Examples of successful ventures of this kind may be seen in the hospital at Jerusalem and the children's school at Bethlehem, established and sustained hitherto by the Kaiserswerth Motherhouse. This is the simplest method, as the whole work is then under one control and the Sisters labor the more contentedly, because in immediate connection with their home institution. All danger of divided authority or unsympathetic administration is thus avoided. But the financial requirements of this method are for most institutions prohibitive and, as the church has another and most efficient agency established for the express purpose of conducting and sustaining foreign mission enterprises, there would seem to be little occasion in our day for the duplication of such undertakings by the diaconate. Where the church at large has been dilatory, and a deaconess institution has opened an important field, it is fully entitled to prosecute its work and may expect to accomplish large results under the blessing of God. There can be no objection to such activity unless it be upon the score of expediency.

But for the most part the pathway into the foreign field lies, for the American deaconess, through some gateway opened by the Board of Foreign Missions. These Boards are always ready to welcome the trained Sisters of a motherhouse and the latter do not hesitate to entrust their Sisters to the oversight of the godly men and women manning the outposts beyond the sea. The advantages



in this association of effort are mutual. The Foreign Board receives able workers whom it has not trained and grants them only such financial aid as required for their current expenses, since the Motherhouse provides for further needs when superannuated or incapacitated by sickness. The Sisters enter an inviting field of boundless opportunity under the same guarantee of future support as when laboring in the home land. Under present conditions, however, and in harmony with the entire development of the modern deaconess work, the main field for deaconess service lies in the established churches of Christian lands, holding as closely as possible to the conception of the Inner Mission. The Foreign Mission work of the church is being conducted upon an ever-enlarging scale. It arrests attention. It makes a peculiar sentimental appeal. The thought of the heathen in his blindness bowing down to wood and stone stirs the heart of sensitive young women with a sense of infinite pity, and student volunteers are arising in numbers that test the resources of the Foreign Boards. While rejoicing in this, we need to emphasize the less conspicuous but none the less heroic and sorely-needed service which may be rendered by the wide-awake and devoted laborers in the home churches. As the natives in non-Christian lands grow into self-regulation and self-support, much of their activities must cease to bear the stamp of foreign missionary service and become an Inner Mission work. Until this goal is attained, the motherhouses of America, as those of other Christian lands, must be willing at whatever sacrifice to spare a due proportion of their Sisters to assist in laying the foundations of the kingdom far from home. Even there, the Sister remains a "servant of the church"—a "Parish Sister", since the whole world is the church's parish.

III. The third field of opportunity for the diaconate is one peculiar to America, and as yet but little cultivated. What valiant service might not, under proper regulations, be rendered to the cause of our American Lutheran Home Missions! No other land on earth has such a field to cultivate. Think of it! Millions of men and women in this Christian land unchurched, multitudes of them the descendents of our own brethren in the faith, swept unthinkingly along in the great current of wordliness, with no one to reach out a hand to stay them in their downward course—no voice with the tender intonations of reverence to stir the memories of a long-forgotten family altar and woo the wandering spirit back to the path of righteousness. Touching elbows with these in our great cities and upon the plains are the yet greater multitudes who know practically nothing of Christ, who have never heard His name save in vile imprecations, who have no conception of the love and compassion of the Heavenly Father and no thought of a life beyond the present. How our hearts yearn for them! How stupendous the

task assigned to our Home Mission Boards, to go out into the highways and byways and gather them in. No mere individual effort will suffice. Our watchword must be that of the pioneer, Muhlenberg—"Ecclesia plantanda". How much has the Diaconate been able hitherto to contribute directly to the planting of churches in America? A Home Mission is always a weak enterprise. Unable even to provide an adequate support for its pastor, it is seldom in position to meet the additional outlay required to maintain a deaconess. And yet, where could a Sister labor more fruitfully? How her quiet ministry in the house of the stranger, her sympathetic helpfulness in homes of sorrow, her organizing talent and teaching skill in the Sunday School would help to upbuild an infant church and co-ordinate its energies under the direction of an aggressive pastor. Aside from the paucity of deaconesses, there is but one obstacle to the prosecution of such a plan of operation, and that not a very serious one—the financial element. How easily could not some of our strong churches support each a Home Mission deaconess! Why should not every Synod and every Synodical Woman's Missionary Society include in its annual budget provision for at least one such pioneer worker? It would not require a very large endowment to provide income sufficient to keep a Home Mission deaconess always at work in one or another portion of our great field. The plan is certainly feasible, but where are the workers?

Thus our hasty survey of the relation of the Diaconate to the three chief divisions of the church's missionary enterprise brings us back, with an ever-deeping sense of need, to the perennial plea of all our motherhouses—more laborers, more laborers! May the Lord hear our prayers and stir the hearts of those through whom alone they can be answered.

2. Resolved, That we recognize the opportunities for efficient service by the diaconate in the great fields of the Church's activity, Inner Missions, Home Missions and Foreign Missions, and are prepared to work in the fullest harmony with the Boards to which the promotion of these causes have been especially committed.

## The Training of Sisters.

By REV. J. A. KRANTZ, D. D., St. Paul, Minn.

Taken directly from the home with the ordinary education or from the common walks of life, the young woman who has decided to take up the Deaconess work will need special training for that calling. Because of the limited time, things and studies not essential for the calling will have to be left out in order to give her the best possible equipment. The Sister will principally have to know the Master whom she is to serve, familiarize herself with his thoughts and plans and the best ways and means in carrying them out. In a word, she is to come into hearttouch with Christ, Christianity and Christian fundamentals and her principal mission will be *applied Christianity*. That was the sum total of the Master's life and efforts, namely, to know and to do the will of the Father.

### 1. TRAINING OF THE MIND.

The Sister will above all have to get familiar with her Bible, not alone on account of its teachings and God's plan of salvation revealed therein, but also because of the nourishment she will there receive for her soul. If her office will require her unreserved service and she be called upon to continually give, she will also have to receive in a corresponding measure from the spiritual storehouse of the word of God. The instruction should be comprehensive and conducted in such a way that it opens up the grandeur of the precious volume, awakens a desire to comprehend the riches of God as revealed therein and create a thirst to understand more and more of the love of Christ and the glory in store at the consummation of salvation.

In order that the Sister may maintain this love for the Bible it is necessary that she be allowed sufficient freedom from duties, whether at home or at the out stations, to keep up this interest so that her improvement may be noticed year by year, that her spiritual vision has enlarged and she has been brought into closer communion with her Lord and Savior.

The Sister will also need to become familiar, as far as possible, with church history because her own life and service is to be woven into that most wonderful fabric. Especially will she have to become acquainted with the history of her own church and have its life and destinies infused into her own heart so that she may feel herself to be a part of that history. She will then also learn to love her own people and feel it a great privilege to cast her lot with them. That was the secret in the life and training of Moses.

His mother had inspired him with the glorious history of God's own chosen people, the many promises and revelations of his grace and his living presence. For this cause he was willing to abdicate a throne and crown of the mightiest kingdom of his age, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, estimating the reproach of Christ greater riches than the treasures of Egypt."

The Sister ought also to receive instruction in the history of missions. Nothing inspires and strengthens the faith in God's cause as that study. The history of missions is the triumphal march of the cross of Christ through the ages. However dark and despondent the outlook of the church may be in Christian lands, in heathen lands these clouds vanish and there is hope and joy beckoning from every effort to bring the Gospel to the benighted nations of the earth. The sacrifices the missionaries make when they forsake all things for Jesus and go out in obedience to the great commission, is an inspiring and appealing act and it produces faithfulness to God, to his church and to the churchly calling. "They look upon it as one of the greatest privileges to be allowed to present their lives as a living sacrifice, holy and acceptable to God."

Especially will the Sister have to be familiar with the Diaconate, its origin and history and to know what great things God has wrought through this service in love. Though this work is as yet in its infancy in this land of ours, still we have every reason to feel encouraged and grateful to God for what he has given his church through this work. Its history is well worth the mention it has received and the investment it has made is among the best moral and spiritual forces of the land.

## 2. TRAINING OF THE HEART AND WILL.

God has endowed woman with wonderful gifts of indefatigable love and a will that will shirk at no difficulties. Where her heart-interests are centered, there she is a power whether in the home or in the community. But these gifts from God are capable of development and training. Rightly trained these faculties will become a source of greatest blessing to the church of God. Man will lose himself in the diversified interests of life and in the battle for bread, but woman will find herself in love and in works of charity. Love is a passing incidence in the life and experience of man, but for woman it constitutes her whole life history. An the more the church succeeds in enlisting woman for the various activities, the greater her success will be in developing and carrying out her divine mission. For that reason Christ himself was always surrounded by devoted women who ministered to his needs as they appeared. And for that reason also we find the life of woman so



intimately intertwined with the history of the church both in apostolic times and afterwards. Filled with the love of Christ in her heart, woman is capable of giving the world what it most sorely is in need of, namely sympathy and unselfish service. Under the guidance of the Motherhouse, talents will be discovered for certain work and along certain lines, and there the Sister will find her thousand opportunities for the service she from the depth of her heart has been yearning for. The Christ-love and spirit will be her ideal and in the measure God grants his grace she will in her life imitate her great Master.

But the will also will have to come in for training. The Sister will have to give up her will unreservedly to Christ and learn willingly to submit to him and to the Motherhouse. This is the most difficult task in human experience. The will constitutes our very being and Christ will not get entire control of our lives until we have brought him that great sacrifice. Our own selfish will is in continual opposition and rebellion against God and his interests. Therefore, to free the will is the great effort of God's Spirit and a condition for becoming a follower of Christ. Before we have given up our own will, we give God and mankind only separate acts, but as soon as he has gained and conquered the will, we give up our entire lives to him and to his service and find our greatest joy and contentment in so doing. The love of Christ will then constrain us and we confer not with flesh and blood, but absolutely obey the orders and will of our dear Master.

This daily sacrifice of the will the Sister will have to exercise. She has no choice nor preference, but goes where she is sent and without a murmur remains where she is placed, fully persuaded that she can be of just as great usefulness in the little as well as in the great things falling within her calling. This will not pass off without a hard struggle with her own heart and will, but she will conquer and thus become strong in the Lord and dependable in his kingdom and in the performance of the duties entrusted to her. In submitting her will she will not carry the responsibility for the work alone, but only as far as faithfulness is the work goes. The principal responsibility for the success of the work will rest with God and the Motherhouse.

The Sister will in her work be brought to see and to feel the need of the world. This will, as in the heart of Christ, call forth that sympathy and compassion which will not allow her to pass by without giving aid. And the more she will look into the sore need of the world, the more determined she will be to give her best efforts in helping and relieving. This brings forth the sweetest and best that there is in the human heart, and in such a life the world sees again the Christ-life exemplified.



### 3. TRAINING THE SISTER FOR SERVICE.

The Deaconess calling being recognized as a definite office within the church has a given mission and will, therefore, see to it that those entering into the same will be well fitted and trained for the service in order that the best results may be had therefrom. Like the ministry of the Word, there enter into this calling elements which are peculiar and befitting for the same. We have stated that the Diaconate is Christianity in practice and therefore the Sister will have to be trained to meet in a practical way the needs and be prepared not alone to give her love and sympathy but also the needed help. She will find those who have strayed from the fold of God and it will be her efforts to bring them back to the fold and to the Shepherd and Bishop of their souls. Here she will put to practical use her knowledge of the Bible and bring forth from that wonderful storehouse such passages as will kindle the extinguished flame again in the heart of the lost one to return to the Father's house of love and plenty. She will take occasion, like Jesus, to sit at some well of Jacob waiting to lead some soul to the fountain of eternal life. Or go with the throngs into the festive chambers with the same ardent desire. Or into the hovel to administer to the poor and neglected, or to gather the little children around her teaching them of their best friend, the dear Savior. In this way she will herself profit and gain experience. Oftentimes she will come in touch with souls in the depths of which are found only sighs and longings and unuttered prayers, then, like God's own Spirit, she is to take these sighs and in fervent prayers send them to the throne of God and he will grant them their heart's desire.

But the Sister will need training also for mission work, both inner and foreign. Though she may not be called upon to go out to foreign lands, still the mission work is in a particular sense near and dear to her heart. She will keep up her interest by reading missionary literature following up the victories and inroads of the Cross. Her own heart will thereby become richer and her zeal kindled anew.

The Sister will also receive training for institutional work such as hospitals, orphanages, homes for the aged, invalid homes, rescue homes and other institutions necessary for the church in carrying out her great mission. The opportunities for service are numberless and woman cannot afford to withdraw herself from these crying needs. It would be heartless to do so and she would receive her just punishment, should she shudder and withdraw herself because of the sacrifice.

But the Sister needs in particular to be trained in giving aid to the sick and needy, if she would exemplify Christ, her Master. His ministry was a twofold one: preaching the word and healing

the sick. The Sister will, therefore, need a thorough training in nursing. She will strive to attain the greatest efficiency in order not to have her calling looked down upon. Just as for the ministry a longer time for training is required than for any other profession, so it ought to be in the training of the Deaconess. She should get the best that can be had. Her calling is worthy of it. The times and conditions require that the Sister be placed by the side of the trained nurse and in every way be just as proficient, having acquired her R. N. just as the rest of them. She goes about with a still grander purpose than the trained nurse. While the nurse sells her profession and service for the highest bidding possible, the Sister gives her service and love and becomes a double blessing to those she is called upon to serve. She comes in the name of her Savior and her church and is a "Sister of Charity" bringing help, cheer, hope and sunshine with her—just the things the world is most sorely in need of. "Give me your smile, the lovelight in your eyes," the infatuated youth pleads. And we hear that same cry, though in a different meaning, from the depth of many a soul which has been wounded by sin and who longs to see a ray of sunshine and hope from heaven break in upon his dark and dreary way.

To my mind nothing more beautiful in regard to this calling in its every day appearance can ever come before my vision than what one of the fathers of the Diaconate relates from the experience of the Sister within his parish. The Sister was making her round and in the alley of the city she noticed an uninviting hut and determined to enter in order to investigate conditions. Upon entering she found a woman lying on a miserable bed, sick, pale and full of anxiety. She was a widow with a group of famished children. The oldest one, a little girl of only six years, tried to do what she could to help the mother and keep the house somewhat habitable, but was not succeeding beyond what could be expected of a child of her age. The Sister saw at a glance what was needed. She went to the sick one first and made her comfortable and clean. Then she applied the broom and scrubbing brush and made the home look neat and tidy. Then the children came in for her attention and after they were made clean and dressed up, an appetizing meal was prepared and each one had a good fill. Then the Sister read from the Good Book and offered up a fervent prayer to God for this home and spoke words of cheer and hope, causing, as it were, the heavenly sunshine to linger in the lowly hut. When she had gone the little girl came up to her mother's bed and in her childlike simplicity asked: "Mamma, was that Jesus?" Yes, surely, that was Jesus working through the Sister, because he would have done the very same thing himself, had he personally entered that home. That is Christianity exemplified. Oh, that we all lived it that way!

#### 4. THE SISTER'S TRAINING FOR HEAVEN.

The Sister having tasted the power of life to come, has heaven and the kingdom of God in her heart and therefore her personal training is also one for heaven. This training is not acquired by any works of her own, however unselfishly these may have been done. Only God's grace can accomplish this. Her life and work and all having been left in the hands of God, the Holy Spirit has it in his charge to make the Sister fit for heaven. She will daily keep up a close communion with heaven and her thoughts and plans will go havenward. What of good works she has done, she will always be unconscious of and permitted to see only the imperfections in her works and in her whole life, and this will bring her so much closer to the Savior with whom an abundance of grace is to be found. In his merits she alone will find hope for life and salvation. Her deeds will only be as foot prints in the sands of time indicating the direction in which she has gone seeking her heavenly home. But her life has certainly been a beautiful and well spent life making the world so rich and cheery because of her and her influence. We read with joy and inspiration of such lives in the Holy Scriptures. And we cannot but pause in thankfulness to God for what he has seen fit to use woman for in the new dispensation especially.

None has so much reason to be thankful to God for what he has done for the world as women. Was she active in the sad disaster that was brought into the world on account of the fall, she ought to be doubly active because of the part she has in the redemption through Christ, thereby compensating, in a measure, for the misery she caused. And there is no better opportunity offered to her to avenge the deceit of the tempter than to give her entire heart and every energy up to the service of Christ and his church. And in the Diaconate calling she will always find herself satisfied and become a blessing to the world and be blessed for the part she has taken in the redemptive work. The world of to-day has no greater need than of having her million wounds healed by the true Balm of Gilead. She cries out from the depth of her heart for the kind of service and unselfish love offered and freely given through the work of the Diaconate.

3. Resolved, That we are impressed by the importance of the most complete possible preparation of our candidates for the varied services which may be rightfully expected of them in the exercise of their calling. We should strive to lead them to a vital acquaintance with the Lord, with His Word and with the history of His Church and endeavor to direct them to those lines of service for which they may be by natural endowment best adapted.

## The Deaconess Home and the Care of the Sisters.

By REV. A. OEFSTEDAL, Chicago.

Efficiency,—That is the slogan in every field of activity in the world of today. Efficiency is a watchword in the church also. Laborers are greatly needed, and many of them: "for the harvest is plenteous and the laborers are few." Yet, the laborers sought are those who are able and willing to do the work and to do it right. The ministry of mercy makes great demands upon those who engage in this service as a calling.

I. First may be mentioned some natural gifts or qualifications, to be looked for in those coming to a Deaconess Home for training.

a. Because the work spells arduous labor, physical fitness is required.

b. A liberal amount of mental ability is needed. The more the mind has been trained the better. Training along practical lines of labor should be appreciated.

c. A keen desire for knowledge, theoretical and practical, coupled with a teachable spirit and perseverance will prove to be of great worth.

d. A woman coming to join a Sisterhood should be inclined to seek harmonious co-operation with her associates. This quality is of great importance. Troubles will otherwise be sure to follow in her footsteps and the work will suffer.

e. Common sense is indispensable. This natural gift cannot be acquired by any kind of training.

f. But as the labor in this calling is a work for Christ, and for the salvation of souls, the common sense must needs be the "sanctified common sense."

g. The spiritual qualification, the gift of new life through faith in Jesus Christ, is, of course, absolutely indispensable. No other qualification can in any way take the place of union with God. Before we can do that which is pleasing in His sight we must be "His workmanship created in Christ Jesus unto good works."

II. The young woman entering a Deaconess Home, impelled to do so by the constraining force of Christ's love, sincerely desires to serve the Lord efficiently. She believes that she is "not her own"; that she is "bought with price." In her heart she has heard the voice of the Spirit of Christ, calling her to follow His footsteps in the Ministry of Mercy. The appeal on behalf of the sick, the heathen, the destitute, the orphan and others, has also moved her soul to feel compassion with them. She knows that Jesus loves them; and she desires to serve Him by serving them. It is certainly right that she receives the best training that can be given



her for the chosen labor of love. The churches and other Christian people have therefore undertaken to establish and maintain Deaconess Homes.

The question now arises, what constitutes the right kind of care for Sisters in a Deaconess Home?

a. To begin with, a Sister in a Deaconess Home should be provided with all the comforts that are generally found in a good home.

b. In order that a Sister's physical efficiency may be maintained, she should be taught to take care of her own health.

c. The social environments in a Deaconess Home should correspond to the legitimate and beneficial demands of the Sisters.

d. The spiritual nature of the Sisters must receive constant nourishment through communion with God in prayer, and diligent use of the means of grace. Special efforts should be made by way of extending their vision through a systematic study of God's word and works in the class room.

e. In order that the Sisters may make the most out of a training course, the Deaconess Home shall endeavor to aid them in finding the particular activities for which the Lord may have endowed them with peculiar gifts. Besides the courses of study that all ought to pursue, the different Sisters should receive special instruction along the lines indicated by their natural and spiritual gifts.

f. In placing Sisters great care should be exercised. Each Sister should after graduation be given the work for which she is best qualified.

g. The proper authorities must see to it, that the Sisters are not burdened with financial cares, on their own account.

h. During sickness, and when they may have become unable to serve others any longer on account of advancing years, the Sisters are fully entitled to the very best of loving care.

Based on the principles here stated the training given at a Deaconess Home will develop strong characters, based on Christian principles, and efficient servants in the deaconess calling should be expected.

4. Resolved, That we cheerfully acknowledge the duty of every Motherhouse to make the fullest possible provision for the proper care of its Sisters, supplying their physical wants, developing their spiritual powers, cultivating their capacity for spiritual service and assuring them of loving care in sickness and old age.



## The Deaconess and Her Spiritual Ministrations.

By EMIL C. CHINLUND, Omaha, Neb.

The Evangelical Lutheran conception of the Diaconate, distinguishes very sharply between the Ministry of the Word, and the Ministry of Mercy, assigning to the former the care of souls, and therefore, regarding it preeminently as the office of spiritual ministration, but it also considers the function of the Ministry of Mercy to be deeply spiritual in intent and purpose, recognizing the truth of the motto of one of the heroic figures of Christian philanthropy, Elizabeth Frey, "The soul of charity is charity to the soul."

The female diaconate is, as we conceive it, none other than the scriptural office of the Ministry of Mercy, whose incumbents are women. There is only one diaconate in the scriptural sense, and this diaconate is open to both men and women. We are now dealing, however, with the female diaconate, or the work of the deaconess.

The deaconess, by virtue of her calling, ministers both to the spiritual as well as the physical needs of her wards. She is a servant of her Lord and Savior, and as such she cannot be satisfied only to relieve physical suffering, even as Jesus in his ministrations to the sick and needy, sought by means of physical aid, and relief of physical pain, to give to the inner man spiritual help, vigor and sustenance. The deaconess is a servant of the church, and as such she shares in the spiritual responsibilities of the church.

The purpose of this paper is to open a discussion as to how the deaconess in her manifold duties shall be able to be true to her calling as a servant of her Savior and her church, and therefore rightly to minister to those who are put in her care in a spiritual way.

When a work is to be done, the worker must know what is to be done, how to do it, and be interested in doing it. Knowledge, skill and interest are essential requisites in the performance of any task. Now there is no field of labor which is so difficult as the care of souls, because we have here to do with intangible things, things of the spirit, things that require spiritual discernment. If a deaconess is to be qualified to be of any service in this field, she must first of all take care of her own soul. It is to be taken for granted that a deaconess in entering upon her work has done so because the love of Christ has constrained her and that she heeded the call to service because she wished to be a servant of her Savior. But it is one thing to have entered the work with proper motives, and another thing to continue therein with proper motives. A deaconess will find many pitfalls in her way, and needs to take to heart very earnestly the admonition of Christ, "watch and pray, lest ye fall into temptation."

She, like the Minister of the Word, needs special grace to nurture her own spiritual life, so as to be able to remain a humble, penitent, believing child of God, clad in the armor of the Lord, and with the strength God gives, attacks the forces of evil both within and without. She must have spiritual vision for "if the blind lead the blind, both fall into the ditch." Luke 6 : 29. She must herself come to the mercy seat day by day, confessing her sins, and receiving renewed assurance of the forgiveness of sins. Her spiritual life must be nourished and sustained by a constant use of spiritual food, and as a living branch in the Living Vine draws sustenance from it. She must know from actual experience what it is to live a life "hid with Christ in God," and the blessed reality of Christ's promise "and my Father will love him, and we will come unto him, and make our abode with him." John 14 : 23.

In order to render effective service in her ministrations a deaconess must never forget that she is dealing with immortal souls. Even as a nurse should not look upon her patient as such and such a case, but as a personality, so from a still higher viewpoint, a deaconess should always be conscious of associating with individuals created in the image of God, and intended for the highest state of glory. This consciousness will react upon her attitude to her work, and relieve her of ennui, monotony, and mechanical commonplace. It will add constant freshness to her work, because she will observe among the many who are entrusted to her care, a wonderful variety of personalities, and she will become interested in the study and observation of each individual with whom she has to do. This feature of the work of a deaconess should make it highly interesting, and enable her to look away from the disagreeable features which are inseparable from the constant sight of suffering, deformity, and various phases of distress. If she can only visualize to herself the deep significance of her work and consider the meaning which her ministrations have to each single individual, and how the mental and spiritual life of her ward is helped, strengthened and transformed thereby, she would find an incentive in her labor, which she otherwise must fail to secure.

Underlying the psychological interest in the personality, is that interest which is the deepest concern of the deaconess, namely, the spiritual. If she takes her work seriously, and with the viewpoint of life and its meaning which a Christian cherishes, she will entertain the deepest anxiety for the personal salvation of those who are in her care. As she has a deep concern regarding her own relations with God, so she also possesses a deep interest in the eternal welfare of others.

It is her earnest wish, yea, it is the dominating motive in her entire work that she may so labor, so associate with others, that she may impress them with the paramount importance of "one

thing needful", the question of all questions and its satisfactory solution, "what shall I do to be saved?"

Being interested in her work, knowing what is to be done, she must also know how to accomplish it. Assuming now that the foregoing conditions are fulfilled, that the deaconess has become interested in the welfare of her own soul, and guards her soul life with care, and that she is anxious that as many as possible through her ministrations may share in the same blessed spiritual privileges with her, we wish to discuss briefly the methods which she should use in her spiritual ministrations.

In her attitude toward her wards she must not lose sight of the fact that her physical ministrations are a service well pleasing in the sight of God. As she nurses the sick, works among the children, cares for the aged and the invalid, brings relief to the poor, or even as she performs ordinary household duties, she should be engaged in this work with full consciousness that she is serving God, and doing important and necessary labor. The first work of the deaconess, the deaconess task proper, is physical. It is to feed the hungry, clothe the naked, visit the sick. It is to do for others, what they themselves are unable to do. Even in the performance of very menial service, and doing things which are looked upon as a drudgery, she can serve willingly and gladly knowing that the physical welfare of men is of very great importance. She strives, for that reason, to be conscientious in the performance of her work, and to become as efficient as her talents and opportunities to learn will warrant.

The deaconess knows, furthermore, that these physical ministrations may become an open door to the inner soul life of those to whom she ministers. By her services to the physical comforts of others, she is exerting a most potent influence for good, an influence oftentimes unconscious to herself and yet deep and abiding. We are touching here upon one of the essential features of the diaconate and that which pertains most specifically to her calling. With her distinctively feminine qualities, she is both by nature and by grace endowed to be the nurse of the sick, the attendant upon the helpless, the mother of the homeless. By her tender sympathies and keen powers of observation and by her instinctive insight into the many details of human needs, she is in a position to help in a way in which man cannot. But it is just in this particular where the deaconess has the opportunity of glorifying her Lord and the Gospel she professes. It was through the unselfish deeds of mercy by the early Christians that the Gentiles were impressed with the beauty and power and grace of Christianity, so that they had to exclaim: "What manner of men are these Christians? Behold, how they love one another!" The performance of deeds of mercy is still today the most effective way of reaching hearts otherwise un-

touched by the teachings of Scripture. The oral profession of believers and the various forms of worship of the different Christian denominations make little or no impression upon many in our age. But they cannot rid themselves of the thought that a teaching which brings its adherents as ministering angels to scenes of sickness, hovels of poverty, and haunts of vice, must be of divine origin, and worth listening to.

There was a certain group of agnostics which held regular meetings to discuss philosophical and religious topics, but only in order to strengthen themselves in unbelief. One evening the topic of discussion was the existence of angels. After listening to the discussion for a while, one of the members spoke up as follows: "Friends, I have listened to the discussion tonight with a peculiar interest. You know that I have been an active member of your circle and that I have shared in your views. During the last few weeks, I have had an experience which has profoundly changed my convictions. My wife and children became afflicted with the dread disease, smallpox. Our home was quarantined. All our friends forsook us. Not one of you came to inquire as to how we fared or offered us your services. One day in the midst of our distress the doorbell rang, and there stood two deaconesses. I warned them of the danger at hand, and asked them to leave. But they insisted upon coming in. 'It is just because you are in need of help that we have come here. We intend to stay here now and nurse the sick.' 'But do you not know,' said I, 'of the risk which you are running?' 'Yes,' they replied, 'but we are accustomed to such risks, and wish to help your sick ones.' And so they did. They remained and nursed back my wife and children to health and strength. I have, like you, been a scoffer of the Christian religion and have denied the truth of Scripture. But I have come to bid you men farewell tonight. I know now that there is a God. I know that the Christian religion is true. I know that there are angels. For those two deaconesses who came to us in time of need are proof enough to me that there must be angels, for such they were to us."

This little incident brings out perhaps more plainly than could be done in a lengthy discourse the blessings which may follow acts of self-sacrifice and loving compassion. A service such as has just been mentioned may be more potent in its results than many a sermon. But if physical aid is to become effective in spiritual results, there must be a spiritual motive to prompt it. A true deaconess will therefore always use her influence to bring her wards to Christ, to strengthen the weak in faith, and withal so speak and so act that Christ her Savior may be glorified through her ministrations. She will therefore co-ordinate her work with that of the Ministry of the Word, and direct her patient to the Pastor, who is charged in a special sense with the care of souls. Because of her



particular training and office a deaconess cannot to the same degree as the Pastor, enter into soul relationship with the spiritually sick and needy. She therefore gladly welcomes the service of the Pastor and uses every opportunity to prepare for him an open door to those in her charge. In this fact we notice a marked contrast between the deaconess nurse and many a trained nurse, and brings out one of the many reasons why the Christian church should encourage the deaconess cause. Many a trained nurse is oblivious to the spiritual needs of her patient, and discourages rather than welcomes the pastoral visit and even in cases forbids it altogether. Not so the deaconess. While it is altogether proper to safeguard a patient from all disturbing influences, a skillful deaconess nurse as well as a wise and sympathetic pastor will do nothing to lessen the possibilities of recovery of the patient, and therefore in their spiritual ministrations will be guided by consecrated common sense. The deaconess who is true to her calling gladly co-operates with the pastor, and endeavors at all times to prepare for him an open door. But in the absence of the pastor or in cases of emergency, and as the Lord guides and directs her, she will bring the Word of God to her charges, read it to them, if they do not object, and pray with and for them. As she herself has grown in grace, and has tasted the sweetness of the word, and under its influence has matured in the school of Christian experience, she will be able to speak words both of admonition and of comfort, as the case may be, and lead her wards to "green pastures and to living waters."

In this connection it may not be amiss to say a few words with reference to the differences of conception of the work of grace in the human heart. While all denominations more or less strongly hold to the principle of human dependence upon divine aid in the matter of conversion, none so clearly and emphatically makes the whole matter of conversion a divine act as does our Evangelical Lutheran church, even as no church so clearly holds forth the nature of the means of grace as being of purely divine origin, laden with divine power and of being able to make us wise unto salvation. We have no sympathy with any theory of conversion which savors of synergism.

"Not by might, nor by power, but by my Spirit, saith the Lord." Zach. 4 : 6. We are saved by grace through faith in Christ Jesus, without any merit or worthiness of our own, or of that of any other human agency. No pastor, no deaconess, no father or mother, no friend, no matter how intimate, can bring about in us, the life which is from above. It is God, who through the Holy Ghost, calls, gathers, enlightens and sanctifies us. All that we as human instruments can do is to teach the way of salvation, admonish the erring, and comfort the weak and disheartened. While we are to do the sowing, it is God who giveth the increase. Life



is a divine gift, both in the realm of nature and of grace. There is a great deal of misdirected and misguided energy in otherwise well meaning spiritual ministrations. There is not a little spiritual officiousness committed, which we as Evangelical Christians cannot but look upon with disfavor. The salvation of the soul is a matter of most serious concern, and a task far too stupendous for frail human beings to accomplish. It is a divine work from beginning to end. The work of the Holy Ghost in the individual heart is too sacred and too delicate a matter to be interfered with by coarse and impotent human agencies. But as the farmer plants the seed, and then awaits its growth through sunshine and rain, which God sends until harvest time, so we have been given the seed of the Word to sow, but the growth and development of the harvest, even as the life of the seed itself, is all of God. But in holding to this great and vital principle, we are not to fold our hands in indolence. Even as the farmer would have nothing to harvest if he failed to till the soil, plant his seed, and care for the growth as each field demands, so as spiritual husbandmen with the divine seed of the word, we must not be negligent in our far more serious business. Within the limits established by the Lord of the harvest himself, we must be active while it is yet day; night cometh when no man can work.

Let us also be fervent in prayer for additional laborers in the harvest. "For the harvest truly is plenteous, but the laborers are few." May the Lord send us many young women in whose hearts burns the zeal to become the handmaidens of the Lord, doing the work to which they are particularly qualified, and therefore accomplishing in their lives results rich in the truest of temporal blessings, and with an eternal weight of Glory.

5. Resolved, That we continue to lay emphasis upon the spiritual ministry of the Deaconess as furnishing the underlying motives in all the service which she seeks to render, even when the outward form of her service may have direct relation only to bodily needs, and we should call attention to the fact that the loving care of the sick and the poor may be as truly Christian service as the official preaching of the Gospel.

## The Deaconess and Her Appeal to the Women of the Church.

By SISTER SOPHIA JEPSEN, Baltimore, Md.

It is now seventy years since the first Lutheran Deaconess organization in America was effected and to-day we report nine Motherhouses with 353 Sisters. That seems an indication that the deaconess work has not appealed strongly to our Lutheran young women, and that fact stands out even more prominently when compared with the growth of deaconess work in Europe during its first seventy years history.

Naturally we ask the question—What is the reason?

That question in one form or another is necessarily discussed whenever leaders in the work come together for conference.

It is a question which cannot be answered categorically, nor can it be settled once and for all, for times and conditions change and therefore an earnest consideration and discussion of this important question is never out of place.

I shall not attempt to solve the problem in this paper, but simply present some phases which may promote discussion and thus help to find ways and means to discover past mistakes, if such there be, and to find effective methods to develop this ministry in our Church.

First. Let us consider the class of women we desire to appeal to, for we all know that not every woman who knocks at the Motherhouse door for admittance is desirable or qualified for the work. It would be poor policy if in our eagerness to secure numbers we lower the standard of the work. We have probably all made mistakes along this line, of admitting undesirable candidates.

The woman who would make a true deaconess must have a clear conviction that she is in the world not for the purpose of getting out of it all she can, but to put into it her own best service. A woman whose motto in secular life is something like this, "One thing I am resolved upon: I will not be a sponge or a parasite. I will give an honest equivalent for what I get. I want no man's money for which I haven't rendered a full return. I want no wages that I haven't earned. If I work for any man, or any company, or any institution, I will render a full, ample, generous service. If I work for the city, or the state, or the nation, it shall have my best thought, my best effort, my most conscientious and efficient endeavor. No man, no body of men, shall ever be made poorer by their dealings with me, if I can give a little more than I get every time, in that shall be my happiness. The great commonwealth of human society shall not be the loser through me. I will take good care to put into the common fund more than I take out." A woman with such principles and who above all recognizes her obligation

to the World's Redeemer, is the kind of woman we desire to enlist in the deaconess work.

Second. Are there such women in our Lutheran Church? That the spirit of selfseeking and money making and pleasure is rampant in ours as in other lands to-day is evident on every hand. Our high hopes that the spirit of devotion and sacrifice manifested during the great war would bear much fruit in the Kingdom of God have seemingly not been realized. The unprecedented opportunity to make money has no doubt had its effect upon our young women, and there may be those whose natural inclination would be toward service and usefulness in life that have been carried away with the spirit of the age. At the same time is it not reasonable to expect that, after it is found that worldly ambition, whatever form it takes, cannot satisfy the higher needs, that there will be a reaction and such women will be grateful for an opportunity to serve?

I cannot believe that our Church is devoid of truly devoted women. Nor dare we assert that unless a woman is willing to become a deaconess she is not sincere in her devotion. Many women are doing splendid service in the Kingdom who are not wearing the deaconess garb.

Third. Does the deaconess calling afford an attractive field for women of high and noble character and of culture? I would refer you to the statistics so carefully compiled by our Secretary at a previous conference which showed 25 kinds of ministrations by Sisters and that by no means exhausts the fields. Surely women seeking a field of usefulness can find a suitable field whatever her degree of culture and ability.—Have we indications that the deaconess calling on the whole is satisfying to the intelligent woman?

On that subject I can speak only of the experience we have had in the Baltimore Motherhouse. Looking over the last ten years' history I find the following:—

Forty-three advanced to probationers of whom 28 remain to-day; of the 15 who left, two were deaconesses, both of whom stated their parents needed their financial support; of the 13 probationers who left, eight were requested by the Motherhouse to leave because of physical or other unfitness. Two left in order to become Foreign Missionaries through another Synodical body. Two gave the reason that they had mistaken their calling, not in any way blaming the Motherhouse, and only one left because she was dissatisfied and did not find in the deaconess calling what she sought.

That to me is encouraging for it shows that the deaconess calling offers an attractive field for women of good quality.

Fourth. Are we employing sufficient means to reach the women?

What means have we?

(1) The Pastor.—Perhaps no agency has the opportunity to propagate effectually the deaconess calling as has the Pastor. He is the one who touches intimately the lives of the women from whose ranks the deaconesses must be secured. He is the one whose advice would count much in selecting a life calling.

a. How far do our Pastors measure up to this responsibility?

b. Are they well informed on the deaconess work?

c. Do they realize how much work there is in the community for the Christian Church to do and how much is left undone because the Church fails to measure up?

d. Do they consider the deaconess an ornamental addition to the machinery?

e. Do they encourage young women to give themselves to real efficient and valuable service in the Church outside of their own congregation?

Surely I would not sit in judgment upon our Pastors; many undoubtedly use their best endeavor to promote the interest of the Kingdom, but if we should investigate we probably would find that generally speaking much more might be done through them to disseminate information regarding deaconess work.

(2) Women who are leaders in Christian activity in our Church have also unusual opportunity to bring before young and old the importance of deaconess work.

It is encouraging to see the increasing interest manifested on the part of the women and this interest should constantly be cultivated by the Motherhouse.

(3) Literature.—Church papers and other reading matter. Are we doing enough in these lines? Is the literature read or does it fill the waste basket unread?

(4) The living message.—Personal presentation.

We all know that proper personal presentation is the most effective.

Are we making enough effort along that line?

Would a woman be more interested and impressed by seeing and hearing a deaconess than by hearing the Pastor?

These are questions we might profitably discuss.

Fifth. Does the Motherhouse plan as adopted by us appeal to our women? Naturally an intelligent woman upon choosing a life work will consider the elements that will enter into her life and whether they will be congenial and satisfy her normal tastes and desires.

I believe the present plan, if properly carried out, is the most satisfactory that so far has been devised. We must be careful, however, not to get into a rut and we must guard against over-emphasizing form at the expense of the spirit. There must be true home atmosphere in order to develop a loyal and devoted family



spirit. The relation of the Sisters to the Motherhouse must be consistent with Christian liberty and independence. The Motherhouse must be a truly spiritual center. The piety must not be the holier-than-thou type, but an expression of real joy in service.

Sixth. What about the deaconess garb? The question is one that looms up bigger to the woman on the outside than we, intimately connected with the work, often realize. It is hardly a part of wisdom for us simply to ignore it. The variety of garbs found within our own small Conference shows that no specific garb is essential. The object of the garb is facility. It is not the nature of woman to disregard appearance and most women of the type we would like to enlist are averse to being conspicuous in dress. To refuse to carefully consider whether improvements could be made in order to meet the desire of true friends of the deaconess work might give color to the charge of narrowness and lack of progress sometimes made against the Motherhouse. Would it not be feasible to have a committee, made up of representatives of our different Motherhouses and women from the outside who have the work at heart, to investigate the whole matter? Even if nothing is accomplished we have then shown by our attitude that we do not consider a specific garb of primary importance, but are willing to make changes if thereby the highest interest of the deaconess work will be promoted.

It speaks well for the garb that, as a rule, the Sisters who wear it become more and more attached to it, and if only women already in the work needed to be considered the matter would be simple, but the question in this case is how to meet the objection of those who have not learned to love the garb and who prefer to serve the Lord in a way that does not necessitate conspicuousness in dress. These are some of the things we need bear in mind when considering this large and important subject of

“The Deaconess and Her Appeal to the Women of the Church.”

6. Resolved, That when the diaconate is properly understood it makes a very strong appeal to the interest of earnest Christian women and that we have observed that those who enlist in it with the proper spirit find increasing satisfaction in its experience. We therefore urgently ask the assistance of the pastor and the intelligent leaders of the Church in extending the knowledge of the real character of this Christian Calling.



## The Spirit of Selfsacrifice in its Significance for the Deaconess Work Especially in Connection With the Inner Life of the Motherhouse.

By SISTER JULIE MERGNER, Philadelphia, Pa.

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Who ever has had intimate knowledge of deaconess life for a greater number of years cannot fail to notice that many a hopeful, enthusiastic, and very promising beginner dropped off as the years went by, or, if she remained, has developed into a moody worker who is often becoming a burden to herself and a trial to her surroundings instead of a blessing. Or, if she is naturally of a cheerful disposition, she has at least lost interest in the general work and in her fellow workers. She may attend more or less faithfully to her special duties, but she lives her life to herself. In her leisure hours she turns to some hobby or she may have some pet animal on which she spends more love and a livelier interest than she has for the joys and sufferings of those upon whom she looked in a very different way when they were to her the co-workers in a great and holy cause. If she has friendships it may be an exclusive friendship with one sister only, but generally she feels more attracted by outsiders, by people not belonging to the sisterhood, and her confidence goes in that direction. This tendency she perhaps justifies by way of a severe criticism of the members of the sisterhood and its leaders.

It is plain, something is wrong with such a deaconess. What can it be?

Nothing extraordinary at all. It is a very natural process that is going on. Ideals fade with the advancing years. There is a tendency to look upon them as youthful illusions. The inclination towards the materialistic appreciation of life increases. Peculiarities of character and disposition develop and are apt to form into set habits. This is a general experience and by no means limited to the members of a sisterhood. You can make these observations everywhere. You can see how these tendencies eat life and happiness out of many a family as well as of larger communities. But they prove especially fatal to a deaconess community. Harmful as they are they must be traced to the Evil One, and he delights especially in exercising his dominion over those who have been dedicated to the Lord and are acknowledged as His special servants. If they can be branded as hypocrites it will do more harm to God's kingdom than anything else.

I said that such dispositions prove harmful especially to a deaconess community; I may add, harmful in a higher degree to

small deaconess communities like ours here in America. They are doing their evil work as much in the old European houses as they are doing it here, but the damage done is not so evident as there is more to counterbalance.

What is the root of these evils? It is the lack of the spirit of self sacrifice. With the spirit of self sacrifice the deaconess work stands and falls. Take it out and nothing but the name is left. We have these conferences to take up the problems of the deaconess cause and to seek a solution. Our aim is to co-operate in building up this work. Therefore we must look things straight in the face and cannot afford to ignore evils which act like a canker eating the life sap out of the work. And if the foe has been recognized, then every effort should be made to defeat him. For this reason I hope you do not object to this frank exposition of facts.

Years ago I was present at the first of these conferences. One of the most eminent representatives of the deaconess cause spoke in his eloquent manner about the deaconess calling. He also wanted to make the idea very plain that the deaconesses do not pretend to be anything else but good Christians. (A statement to which every deaconess will subscribe.) In this connection he said that if a woman becomes a deaconess she simply takes up a vocation in life just as if one becomes a shoemaker, a tradesman, or a pastor. There was nothing peculiar about it and no special sacrifice required. A mother of a family was, as a rule, obliged to make many more sacrifices than a deaconess. — Theoretically this gentleman certainly was right. Many a mother of a family may have to practice more self denial than many a deaconess. But he viewed the matter from the standpoint of a man, and as little as woman is able fully to understand man's sentiments so also a man cannot penetrate with his understanding in the innermost recesses of woman's nature. No doubt the mother of a family is called upon for many sacrifices, but they are natural for any woman who has not become perverted. (Isajah 49, 15.) Besides, the longing for what is often called the natural vocation of woman is in most women's hearts. It is also generally considered the most desirable state by parents and relatives. If it was not so why should parents and relatives rejoice about what they consider a good match for their daughter, but generally find no end of objections if this daughter wishes to become a deaconess? It is no use denying that to love with motherly devotion those who are not your flesh and blood, even when they prove unlovable and very ungrateful, requires a good deal more genuine self sacrifice than to love and even slave for one's next blood relations.

Nevertheless we are well aware of the fact that the deaconess calling offers many an earthly advantage, viz.

- 1) A permanent comfortable home,
- 2) Kindly care in case of sickness or disablement,
- 3) Opportunities for improving one's education,
- 4) Occasionally also a rising in the social scale.

But would you try to encourage any candidate for the office by pointing to these advantages? Would you think you secure the right kind of people if these are the attractions that bring them to the work? Certainly these advantages are a thing to be grateful for, certainly they are not to be despised. But, aside from other considerations, they would never prove an attraction for gifted and able workers. These would think, if this is all that there is to it I could easily do much better. These advantages might perhaps attract people who are aware of their lack of abilities or who have failed elsewhere.

We must insist that the deaconess work is serving a great and holy cause if it remains true to its aim to help in the upbuilding of the kingdom of God, and that women entering this work must be willing gladly to make any sacrifice in its behalf. We all had recently more or less opportunity to observe the unlimited devotion and self sacrifice of millions of noble men in the cause of their home and country. Should the service of the King of kings have to be satisfied with less?

I know that the above mentioned gentleman is not the only one among the eminent representatives of the work who denied that the calling requires any special sacrifice. Jordan from the motherhouse in Halle does the same. He refers to Psalm 40, 6, "Sacrifice and offering thou didst not desire." Also Hebrews 10, 5 and 8. But it seems to me that these passages do not apply in this case, but apply to the sacrificial gifts offered to the Lord of which the epistle to the Hebrews says that "In these sacrifices there is a remembrance made of sins every year." (Hebrew 10, 3.) What does apply here is the perfect surrender of the whole being with all its faculties to the service of the Lord (Romans 12, 1), so that this service is put in the first place before all personal comfort and inclinations and even before the affection for the next blood relations.

The Lord Himself demands this spirit of sacrifice of His special servants under the first covenant. I refer to Deuteronomy 33, 9, "Who said unto his father and to his mother I have not seen him, neither did he acknowledge brethren, nor know his own children, for they have observed thy word and kept thy covenant." That the Lord did not change these demands of putting Him and His service above all earthly considerations is evident for instance from Matthew 10, 37. 38, which is a part of His instructions to His special servants. Every student of Paul's life cannot fail to see that this was also Paul's conception of the life of a servant of Christ. This spirit

of self surrender and self sacrifice has been demanded of all servants of God at all times. Witness Moses and all the prophets, as far as their life is known to us. Take for instance Ezekiel whose wife the Lord took away and did not even allow him the solace afforded by giving vent to his grief according to the customs of his people. Even this very personal experience he had to submit to his service. Ez. 24, 16-18. Witness in the New Testament John the Baptist, Paul and all the apostles.

This spirit of self sacrifice is also the very essence of true deaconess life. If this spirit predominates, those demands which many are apt to consider as tremendous sacrifices dwindle into deserved nothingness. To these belong the foregoing of earning money, the giving up of the right to select one's occupation and to choose one's own way of dressing. It is a fact that candidates are often so pitied from all sides on account of these "great sacrifices" that they begin to feel as a kind of martyrs and in entering the motherhouse are so full of the tremendous sacrifice which they are making that all their energies have already been used up when selfdenial should really be put into practice, and that they forget entirely that "God loves a cheerful giver" in His service (2. Cor. 9, 7), but surely does not care for one who gives "grudgingly".

It must be said that the lack of the spirit of sacrifice among deaconesses is to a great extent caused by the same lack in the Church. It is a fact that even earnest church people take hardships and sacrifices as a matter of course when they serve to obtain some earthly advantage or help in earning money, whilst the motherhouses are criticized because they demand selfdenial from the deaconesses. That the deaconess work is needed is generally admitted, but those who are willing to enter it find, as a rule, but little encouragement—though some well meaning people occasionally make too much of them. For instance, it does not seem wise to have an extra farewell service for a prospective sister when she leaves the home congregation, because that is before she really had any opportunity to prove her ability and her earnestness of purpose.

I said much about the necessity of sacrifice and selfdenial because I know these are the conditions if the deaconess work is to develop and become a power for good. I may quote a competent authority for this opinion, Bezzel, who during 18 years of very successful service as Rector of Neuendettelsau had ample opportunity to become thoroughly acquainted with the work. He says: "Not concessions will help in upbuilding and preserving a holy cause, but selfdenial and sacrifices. The highest cause demands them; why should they be withheld?" — "Und setzet ihr nicht das Leben ein, nie wird das Leben gewonnen sein" is a line of a German soldiers' song. Only life laid down will win life. The Lord Himself in His



unfathomable wisdom has so ordered it that nothing really great can be accomplished on this earth without a devotion that does not shrink from any sacrifice. Here is also the source from which all true deaconess work flows, the very conditions of its real value.

But I would not care to leave the impression as if meant to say that the deaconess calling was nothing but selfdenial and sacrifice. It is not; it has its ample reward. There is nothing in the world that gives greater satisfaction than the devotion to a high and noble purpose. I know how in my beloved fatherland many a doubting, dissatisfied and aimless youth not only found his balance but also supreme happiness in taking upon himself untold hardships and sufferings and even laying down his life for the great aim of saving his home and country from the sad fate which has now overtaken it. I know how many are ready to go through the fire for a great and noble leader; yea even for a wicked and bad one if he has the qualities of leadership. Our leader is not only great and noble; He is divine. Our purpose is of the highest. Or must our professions be taken as empty words only? Moreover, He, our adored leader, does not take anything from us without rendering it a hundredfold. (Matth. 19, 29; 10, 39.) A true deaconess is profoundly happy. In becoming a blessing to others she is herself abundantly blessed. And genuine devotion is without any consciousness of sacrifice. The love of Christ constraineth (2. Cor. 5, 14), it becomes natural.

The great question remains, what can we do to foster the right spirit in our motherhouses? Yes, what can *we do*? I am tempted to say, very little. Surely the Spirit of God must do the best. Yet we can do something. A French proverb says: "Les passions persuadent." It means who has taken hold of a thing with the whole fire of his soul will be able to influence others. First of all we must show forth this spirit ourselves in our whole life, in word and deed. I wish to emphasize the latter, it is by far the most important.

Second, we must treat our Sisters as if we had every reason to take it for granted that they consider themselves as servants of the Lord and mean to live up to the requirements. This will act at the same time as an encouragement and as a reminder.

Third, we must help them by every means in our power to realize that they are co-workers in a great and holy cause, that every one is in duty bound not only to attend faithfully to her special duties, but also to make use of every opportunity to further the work in general and to help the other members in the sisterhood. So it should, for instance, be a cause of genuine pleasure to the Sisters if some of their numbers are given special opportunities to increase their knowledge and to improve their practical abilities. When in one of the former meetings of this conference I had the



honor to present a paper about the part which the Sisters should take in the management of the motherhouse, my sole aim was to point out a way to stimulate the sisters' interest and to make them feel more than heretofore the duty to regard themselves as co-workers in a great and holy cause. Anything that helps the individual to forget herself and to focus her attention on the common cause should be welcomed.

Summing up in a few sentences:

Subtle influences caused by the inborn selfishness of human nature are a serious hindrance to the growth of the deaconess work.

The spirit of selfdenial and selfsacrifice is the very essence of deaconess work. We must have more of it if the work is to prosper.

The more this spirit increases the more will satisfaction and happiness among the sisters increase.

We are in duty bound to spare no effort which might prove helpful in this direction.







LUTHERAN DEACONESS CONFERENCE 1922

The Fifteenth Conference

... OF ...

EVANGELICAL LUTHERAN

# Deaconess Motherhouses

IN THE

UNITED STATES



OMAHA, NEBRASKA

OCTOBER 31 to NOVEMBER 2, 1922





## PROCEEDINGS.

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The Fifteenth Conference of Lutheran Deaconess Motherhouses in the United States was convened at the Immanuel Deaconess Institute, Omaha, Nebr., October 31 to November 2, 1922.

The opening session was held at the historic Swedish Lutheran Immanuel Church, 19th and Cass Streets, of which Pastor Fogelstrom was pastor when he founded the Motherhouse and which gave in later years two of its pastors to the Immanuel Deaconess Institute.

Rev. Emil G. Chinlund, S. T. D., conducted the services and Rev. A. Loreen of St. Paul, Minn., preached the opening sermon. A well trained choir rendered several well chosen anthems.

After the services Rev. Chinlund, pastor of the Motherhouse, extended a cordial welcome to the Conference to which Rev. E. F. Bachmann, D. D., as President responded, and Rev. H. L. Fritschel gave a lecture, illustrated by stereopticon views, on Deaconess Motherhouses in Germany and America.

### Wednesday, November 1

The next session was held at the assembly of the new large and well equipped Deaconess Motherhouse, which had been dedicated but two months ago. Rev. J. A. Krantz, D. D., led the devotions. The roll was called. All Motherhouses of the Conference were represented by the following official delegates.

## OFFICIAL REPRESENTATIVES

1. The Mary Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by  
Rev. E. F. Bachmann, D. D., Pastor.  
Sister Julia Mergner, Directing Sister.
2. The Lutheran Deaconess Motherhouse, Milwaukee, Wis., represented by  
Rev. August Gruhn, Pastor.  
Sister Ida Buck, Training Sister.  
Rev. Herm. L. Fritschel, President of the Board.
3. The Lutheran Deaconess Motherhouse and Training School of the United Lutheran Church, Baltimore, Md., represented by  
Rev. Charles E. Hay, D. D., Pastor.  
Sister Sophia Jepsen, Head Sister.
4. The Immanuel Deaconess Institute, Omaha, Neb., represented by  
Rev. Emil G. Chinlund, S. T. D., Pastor.  
Sister Elna Johannsen, Directing Sister.  
Rev. G. A. Brandell, D. D., President of the Board.
5. The Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn., represented by  
Rev. G. Bentzen, Pastor.  
Sister Lena Nelson, Directing Sister.  
Rev. O. H. Sletten, President of Board.
6. The Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., represented by  
Sister Lena Brecklin, Directing Sister.  
Sister Marie Olsen, Minneapolis, Minn.
7. Bethesda Deaconess Motherhouse, St. Paul, Minn., represented by  
Rev. J. A. Krantz, D. D., Pastor.  
Sister Elleonore Slattengren, Directing Sister.  
Rev. Alb. Loreen, St. Paul, Minn.

8. The Lutheran Deaconess Home, Chicago, represented by  
Rev. O. Oefstedal, Pastor.  
Sister Ingeborg Sponland, Directing Sister.  
Sister Margaret Tjelde.
9. The Eben-Ezer Deaconess Institute, Brush, Colo.  
Rev. J. Madsen, Pastor.  
Sister Lina Frandsen, Directing Sister.

### VISITORS

A large number of visitors were present at the different sessions and were given the privilege of the floor. The following registered their names:

Sister Eva Whitmeyer, Baltimore, Md.  
Sister Sophia Hillberg, St. Paul, Minn.  
Sister Ruth Thornblade, St. Paul, Minn.  
Sister Henrietta Danielson, St. Paul, Minn.  
Sister Clara Mueller, Milwaukee, Wis.  
Sister Katherine Mohrsen, Brush, Colo.  
Sister Lena Frandsen, Brush, Colo.  
Sister Hilda Erickson, Stromsberg, Minn.  
Sister Augusta Anderson, Minneapolis, Minn.  
Sister Tina Oilerson.  
Sister Anna C. Carlson.  
Rev. C. G. Bloomquist.  
Marie Peterson.  
Anna Elizabeth Carlson.  
Albertina Gassmore, Omaha, Neb.  
Sister Bothilda Svenson, Minneapolis, Minn.  
Sister Ingeborg Hansen, Brush, Colo.  
Rev. A. O. Soholm, Omaha, Neb.  
Rev. Luther M. Kuhns, Omaha, Neb.  
Rev. F. A. Linder, Omaha, Neb.  
Rev. E. Walter, Tabitha Home, Lincoln, Neb.

## SECRETARY'S REPORT

The Secretary read the following report, which was received and ordered to be spread upon the minutes.

## STATISTICAL REPORT

	Total	Consecrated Deaconesses	Probationers	Pupils	Stationers	Fielders
Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Mother- house of Deaconesses .....	87	70	17	3	6	17
Milwaukee, Wis.—Lutheran Dea- coness Motherhouse .....	53	39	14	2	5	5
Baltimore, Md.—Deaconess Mother- house of the United Luth. Church	60	43	17	3	3	34
Omaha, Nebr.—Immanuel Dea- coness Inst. ....	40	34	6	3	5	19
Minneapolis, Minn.—Norwegian Lutheran Deaconess Institute....	18	14	4	..	1	5
St. Paul, Minn.—Bethesda Dea- coness Home and Hospital.....	18	12	6	..	2	6
Chicago, Ill.—Lutheran Deaconess Home and Hospital .....	56	47	9	12	1	12
Brooklyn, N. Y.—Norwegian Luth- eran Deaconess Home and Hos- pital .....	13	8	5	1	2	4
Brush, Colo.—Eben-Ezer Mercy In- stitute .....	7	4	3	..	3	..
*Fort Wayne, Ind.—Lutheran Dea- coness Home and Hospital.....	9	1	8	11	..	1
Total.....	361	272	89	35	28	103

(\*)—Not officially connected with Conference.

## The Motherhouses and Their Stations

Figures in parenthesis indicate number of Sisters at the respective stations

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave., Philadelphia, Pa.—Rev. E. F. Bachmann, D. D., Pastor; Deaconess Julia Mergner, Directing Sister.

Stations: At Philadelphia: Home for the Aged (2). Children's Hospital (8). Dispensary (1). Kindergarten (1). Kindergarten Training School (1). Lankenau School for Girls (12).

Fields of Labor: Lankenau Hospital, Philadelphia (25). Social Service (2). Kensington Dispensary for the Treatment of Tuberculosis in Philadelphia (1). "River Crest" for Tubercular Children, Phoenixville, Pa. (2). Zurburg Memorial Hospital, Riverside, New Jersey (1). Home for the Aged, Erie, Pa. (2). Tabor Home for Destitute Children, Doylestown, Pa. (3). Parish Work (6). West Indies Board, New York (1).

2. Lutheran Deaconess Motherhouse, Milwaukee, Wis., 2222 Cedar Street.—Rev. Aug. Gruhn, Pastor; Deaconess Catharine Dentzer, Directing Sister.

Stations: At Milwaukee: Milwaukee Hospital (15). Layton Home for Invalids (3). Motherhouse (4). Passavant Hospital, Pittsburgh (7). Passavant Homes for Epileptics, Rochester, Pa. (6). Orphans' Home, Zelienople, Pa. (4).

Fields of Labor: Home for the Aged, Zelienople, Pa. (3). Home for the Aged, Toledo, O. (2). Orphans' Home (3). Parish (1). New Guinea, Foreign Mission (1).

3. Deaconess Motherhouse of the United Lutheran Church, 2500-2600 W. North Avenue, Baltimore, Md.—Rev. Chas. E. Hay, D. D. Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (1). School of Religious Instruction (1). Nursing (2).

Fields of Labor: Tabitha Home for Aged and Orphans (2). Orphans' Home, Loysville, Pa. (1). Spring Garden Neighborhood House, Pittsburgh, Pa. (1). Inner Mission Society, Baltimore, Md. (1). Girls' Hospice, Baltimore, Md. (1). Lutheran Settlement House, Philadelphia, Pa. (1). Parish Deaconess (26). Franke Home for the Aged, Charleston, S. C. (1). National Lutheran Home for Aged, Washington, D. C. (1). Foreign Missions: Muhlenberg Mission, Africa (2). Virgin Islands (1).

4. The Immanuel Deaconess Institute, Omaha, Nebr., 34th and Meredith Ave.—Rev. Emil G. Chinlund, S. T. D., Pastor; Deaconess Elna Johanson, Directing Sister.



Stations: At Omaha: Immanuel Hospital (10). Nazareth Home for the Aged and Invalids (5). Bethlehem Children's Home (2). Motherhouse (5). Home for the Aged, Stromberg, Nebr. (1).

Fields of Labor: Parish Deaconesses (6). Immanuel Girls' Hospice, Chicago, Ill. (1). Augustana Nursery, Chicago, Ill. (1). Old People's Home, Madrid, Ia. (1). Orphans' Home, Joliet, Ill. (1). Colony of Mercy, Minneapolis, Minn. (1). Iowa Lutheran Hospital, Des Moines, Ia. (1). Home for the Aged, Worchester, Mass. (1). China Mission (1).

5. Norwegian Lutheran Deaconess Institute, 1417 E. 23rd St. Minneapolis, Minn.—Deaconess Lena Nelson, Directing Sister.

Stations: Motherhouse (5). Deaconess Hospital (4).

Fields of Labor: Orphans' Home, Paulsbo, Wash. (3). Bethesda Home, Willmar, Minn. (1). Girls' Home, Madagascar (1). St. Augustin, Madagascar (1).

6. Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th Street, Brooklyn, N. Y.—Rev. C. O. Pedersen, Pastor. Deaconess Lina Brecklein, Directing Sister.

Stations: At Brooklyn: Hospital (7). Motherhouse (1). Social Service (1). Sudan (1). Parish (2). China (1).

Fields of Labor: Parishes (2).

7. Bethesda Deaconess Home and Hospital, 9th and Wacanta Streets, St. Paul, Minn.—Rev. J. A. Krantz, D. D., Pastor. Deaconess Eleanore Slattengren, Directing Sister.

Stations: Bethesda Hospital (10). Bethesda Invalid Home (2).

Fields of Labor: City Mission (1). Jewish Mission (1). Parish (1). China Mission (2).

8. Norwegian Lutheran Deaconess Home and Hospital, 1138 North Leavitt Street, Chicago, Ill.—Rev. A. Oefstedal, Pastor; Deaconess Ingeborg Sponland, Directing Sister.

Fields of Labor: China (9). Madagascar (5). Alaska (1). Jewish Mission (1). Deaconess Mission, Chicago, Ill. (2). Juvenile Court, Chicago, Ill. (1). City Mission (1). Home Finding (1). Day Nursery (2). Stations (5).

9. Eben-Ezer Mercy Institute, Brush, Colo.—Rev. J. Madsen, Pastor. Sister Ingeborg Hansen, Directing Sister.

Stations: Bethesda Sanatorium (2). Elim Hospital (3). Nazareth Old Folks' Home (1).

10. Lutheran Deaconess Home of Synodical Conference, Ft. Wayne, Ind.—Rev. Ph. Wambsganss. Hospital, Ft. Wayne (5). Beaver Dam, Wis. Hospital (6).

## SUMMARY OF SPHERES OF LABOR OF LUTHERAN

## DEACONESSES

	Institutions & Stations	Sisters
General Hospitals .....	14	114
Tuberculosis Sanatariums and Dispensaries....	2	4
District Nursing .....	1	2
Homes for Invalids .....	2	5
Homes for Epileptics .....	1	6
Homes for Aged .....	10	19
Orphans' Homes .....	4	11
Children's Homes .....	2	5
Nurseries .....	2	3
Schools .....	2	13
Kindergarten and Training School.....	3	3
Parish Work .....	39	39
Girls' Hospices .....	2	2
Inner Mission Work .....	2	2
Jewish Missions .....	2	2
Social Service .....	2	3
Juvenile Court .....	1	1
Settlement Work .....	2	2
Colony of Mercy .....	1	1
Home Finding Society .....	1	1
City Missions .....	3	3
Foreign Missions:		
Africa (Liberia and Sudan).....	2	3
Alaska .....	1	1
China .....	4	12
Madagascar .....	3	7
New Guinea .....	1	1
Virgin Islands .....	1	1
Totals.....	110	266

## NUMBER OF SISTERS IN

1897 .....	163	Sisters
1899 .....	197	"
1903 .....	205	"
1904 .....	220	"
1905 .....	238	"
1907 .....	294	"
1908 .....	305	"
1910 .....	313	"
1912 .....	353	"
1914 .....	357	"
1916 .....	362	"
1918 .....	364	"
1920 .....	353	"
1922 .....	361	"

## HISTORICAL DATA

**May 1920—November 1922**

Philadelphia, Pa.—Sister Wilhelmina Dittman, one of the group of seven deaconesses with whom the work in Philadelphia was begun in 1884, and Sister Superior for the past 12 years, died January 25, 1922, after a service of 52 years in the diaconate.

Sister Julia Mergner, for many years in charge of the Lankenau School for Girls was installed as Directing Sister, as successor to Sister Wilhelmina Dittman, Pentecost, 1922. Sister Emma Francis, native of the West Indies, trained for the diaconate in Germany and deaconess in the Virgin Islands for several years, was consecrated and admitted to the Sisterhood of the Philadelphia Motherhouse.

St. Paul, Minn.—The Motherhouse made arrangements for the Sisters to participate in the course of studies given at the Lutheran Bible Institute at St. Paul.

Baltimore, Md.—Rev. Foster U. Gift, was elected Superintendent of Instruction and entered upon his duties July 1, 1922. Sister Edna Hill became training Sister on October 1, 1922. October 25, 1922 a special school for religious instruction was opened in the nearby Calvary Church, in which candidates and special students will gain practical experience in teaching children in different grades.

Omaha, Nebr.—This Motherhouse completed its new Deaconess Home in May, 1922, total cost \$112,000.00. A Home for the Aged was opened at Stromburg, Nebr., the property consisting of 40 acres of land, a two story frame house and other buildings; all turned over to the Immanuel Deaconess Institute by the Nebraska Conference of the Augusta Synod.

Chicago, Ill.—A new Sisters' Home was bought. Preparations for an addition to the Hospital, costing about \$250,000 are being made.

Milwaukee, Wis.—October 9, 1921, the Motherhouse celebrated the 100th anniversary of the birthday of Rev. W. Passavent, D. D., with appropriate services and at the same time Rev. August Gruhn, called by the Board of Managers as pastor of the Motherhouse, and as Chaplain of the Milwaukee Hospital, was installed in his office.

Brooklyn, N. Y.—Will celebrate in April, 1923, the 40th anniversary of its founding. Sister Elizabeth Fedde died February 25, 1921, at her home near Ekersund, Norway. She was one of the pioneer deaconesses in America.

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The following officers were elected by ballot:

Rev. E. F. Bachmann, D. D., President.

Rev. Emil G. Chinlund, S. T. D., Vice-President.

Rev. H. L. Fritschel, Secretary-Treasurer.

A report on the revision of the terminology for technical terms in the diaconate, requested at the preceeding Conference, was submitted by Rev. H. L. Fritschel. After discussion it was referred to a committee which was instructed to define each term briefly in its meaning and to report at the next Conference. The President appointed as committee:

Rev. Chas. E. Hay, D. D., Chairman.

Rev. Brandell, D. D.

Rev. J. A. Krantz, D. D.

Sister Ingeborg Sponland.

Sister Julia Mergner.

Rev. J. A. Krantz, D. D., presented a paper on the question: "Should long terms of service be encouraged." Showing the benefits of long term services and also reasons why

under certain conditions shorter terms may be advisable. The paper was freely discussed.

Rev. A. Gruhn read a paper on "The Relation of Motherhouse to Synod and Local Congregations." (See Page 17.) After its discussion the morning session adjourned.

### **Wednesday P. M.**

Rev. A. Oefstedal submitted for consideration and discussion the question: "What method should be used to secure candidates for the female diaconate?" The question was discussed at considerable length and many valuable suggestions were offered for more intensive propaganda.

The next paper was read by Rev. Chas. E. Hay, D. D., on "What place is there for personal preference as to field of service in the diaconate?" (See Page 19.)

After its discussion the Conference adjourned to meet for an

### **Evening Session.**

At 8 P. M., a public meeting was held in the Chapel which was filled to full capacity. Rev. J. Madsen, led the opening service. Rev. H. L. Fritschel, spoke on "The Church and the Hospital" (See Page 23.) Sister Sophie Jepsen and Sister Julia Mergner spoke on: "Some common objections raised and met." (See Page 29 and 31.)

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## **THURSDAY, NOVEMBER 1**

### **Morning Session**

The session was opened by Rev. Chas. E. Hay, D. D., leading the devotional services. The minutes of the preceding day were read and approved.

The publication of suitable leaflets for information on the female diaconate and the Motherhouse plan, was referred to the Chairman of the Literature Committee, Dr. Hay, for action.



The committee on deaconess garb appointed at the Conference of 1920, submitted the following report:

The Committee recognizes the need of a deaconess garb. The garb stands for: Identification, Special Service, Protection, Equality, Economy.

It should be: Comfortable, Simple, Not unnecessarily conspicuous and churchy.

The Committee recognizes the right of each Motherhouse to select its own deaconess garb, and recognizes also the advantage which might be secured by the adoption of a uniform Lutheran deaconess garb by all our Motherhouses in America.

Each individual Motherhouse has taken up the question of adopting a uniform Lutheran garb. It was found that in each case the Sisters find their present garb most serviceable and therefore recommend no change. The Directing Sister in each Motherhouse has carefully considered the question with the Sisters and the conclusion reached by the committee is that each Motherhouse work out its own garb problem for the present.

The report was adopted and the committee discharged with thanks.

The attention of the Conference was called to the fact that a General Lutheran Inner Mission Conference had been inaugurated which held its first meeting at Chicago, in May, 1922. A sectional meeting thereof, is devoted to the deaconess cause. It was resolved to urge the members of the Conference of Lutheran Deaconess Motherhouses and the Sisters and the members of the Board of Directors of the Motherhouses to attend the next meeting of the Inner Mission Conference, which is to be held in May, 1923, at Toledo, Ohio.

The remainder of the morning session was devoted to the reading and discussion of two papers, one by Rev. Emil G. Chinlund, S. T. D., on: "The Curriculum of the Deaconess Training School." (See Page 35) and the other by Sister Ingeborg Sponland on: "The Spirit of Co-operation in the Motherhouse."

### Thursday Afternoon

By the courtesy of members of the Board of Directors of the Immanuel Deaconess Institute and members of the Swedish Lutheran Churches of Omaha, automobiles were provided for the Conference for a tour through the city and its parks.

The first place to visit was the cemetery, where the founder of the Motherhouse at Omaha, the Rev. Fogelstrom, the pioneer of the diaconate in the Swedish Augustana Synod, and one of the pioneers of the diaconate in America, and also one of his successors, the Rev. P. M. Lindberg, Pastor of the Motherhouse from 1909 to 1918, as also a few deaconesses are resting for the resurrection day. Brief services were held at these graves in grateful remembrance of the services rendered by the grace of God.

Before returning to the Motherhouse, the Conference was entertained by Mr. and Mrs. B. Johnston, refreshments being served at their home.

### Evening Session

The evening session in which the Chapel was filled to overflowing by interested visitors from the city, was opened by devotional services led by Rev. A. Gruhn. Rev. Chas. E. Hay, D. D., spoke on: "The place of the deaconess in the Church of Today." Rev. H. L. Fritschel on: "The deaconess in the charitable institutions of the Church," and Sister Bothilda Svenson on: "Experiences of a parish Sister."

Several questions of the Question Box were answered. The question relating to the church membership of deaconesses in the Motherhouse congregation or in other congregations in the city after a brief consideration was referred to the next Conference when it is to be made the subject of a special paper.

As a fitting climax of the sessions, Rev. E. F. Bachmann, D. D., read a paper on: "The spiritual life of the deaconess, some advantages and dangers." See Page 43.

The Conference decided to meet again, the Lord willing, in the second week of September, 1924, in Milwaukee, Wis-

consin, or in Chicago, Illinois. The officers were requested to arrange the program as heretofore.

The Conference adopted resolutions of thanks to the Motherhouse at Omaha for its most cordial hospitality and to all who had contributed to make the Fifteenth Convention at Omaha, Nebraska, so delightful and profitable, whereupon the Conference of Lutheran Deaconess Motherhouse adjourned with prayer and benediction.

Herm. L. Fritschel,  
Secretary



## PAPERS

	Page
1. The Relation of the Motherhouse to the Synod and the Local Church. By Rev. August Gruhn.....	17
2. What Place is There for Personal Preference of a Sister as to the Field of Service? Chas. E. Hay, D. D.....	19
3. The Church and the Hospital. By Rev. Herm. L. Fritschel	23
4. Some Common Objections to the Deaconess Calling. By Sister Sophie Jepsen .....	29
5. How Shall We Meet the Objections to the Diaconate. By Sister Julia Mergner .....	31
6. The Curriculum of the Deaconess Training School. By Rev. Emil G. Chinlund, S. T. D. ....	35
7. Theoretical Course for Candidates for the Diaconate. By Sister Julie Mergner .....	41
8. The Spiritual Life in the Motherhouse, its Peculiar Needs and Dangers. By Rev. E. F. Bachmann, D. D.....	43

## The Relation of the Motherhouse to the Synod and the Church

By REV. A. GRUHN, Milwaukee, Wis.

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In the twelfth chapter of the First Epistle to the Corinthians, the apostle speaks of the believers, or the church as the body of Christ, showing that it is one body which has many members, and that all the members are related to one another. 1 Cor. 12:12-31. So each part of God's kingdom on earth is related to every other part of the same, and the question is raised: "What is the relation of the Motherhouse to the synod and the local church?"

To gain a view of this relation, it is important to consider the object of the synod as a part of the church of Christ and the object of the Motherhouse.

The object of the synod is, to do its share of the work which Christ has commanded His church to do, namely, the evangelizing of the world. But while the church, or any part of the church, carries on this work, it is the will of the Saviour that it let its light shine by doing works of love and mercy. The commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," was given to the church of the Old Testament. In the New Testament time, Jesus has declared it the great commandment, on which hang all the law and the prophets.

Jesus is especially displeased where His church neglects the doing of works of love and mercy, as He shows in the parable of the Merciful Samaritan, by pointing out how the priest and the levite passed by on the other side, when their fellowman was in need.

The apostles knew that it was their Master's will that the church care for the needy; and when the church grew, and the work of the apostles increased, they set apart persons charged with the duty of caring for the needy. Thus the New Testament diaconate originated in the church.

The object of the Motherhouse is to gather in and to train women for the church's work of love and mercy. To send them into God's fields of labor, to supervise their work, and to offer a home to these workers. The Motherhouse does its work with an aim to exemplify the love of God before men, in order to advance the cause of God on earth and aid in the evangelization of the world, and the winning of the world for God and the Saviour.



This common aim brings the Motherhouse and the synod, which is a part of the church, into very close relation.

The Motherhouse may be organically united with a general church body, in which case it is controlled by that body and is responsible to the same and the church body with which it is connected is responsible for its support. This, however, does not bring the Motherhouse into organic connection with any synod as such.

But the Motherhouse may enter into similar connection with a synod, in which case the relation is the same.

The Motherhouse may exist without organic connection with any synod or general church body. Under the existing conditions of our Lutheran Church, the Motherhouse can in some places work more successfully when it is not organically connected with any church body.

The Sisterhood of a Motherhouse forms the Motherhouse congregation. It has a pastor, worship is regularly conducted, and the Sacrament of the Altar is regularly administered. When the Motherhouse is united with and controlled by a synod, the Motherhouse congregation as such should unite with that synod, similarly to other congregations of the same synod. If the Motherhouse is united with a general church body and controlled by it, its congregation should unite with one of the synods of that general body.

When the Motherhouse has no organic connection with any church body, its congregation also remains without such connection.

When the members of a Motherhouse congregation are sent into the various fields of labor, or stations, their pastor should advise them at which church they should worship and commune in the city or town in which they have been stationed, their pastor having entered into an understanding in regard to this matter with a Lutheran pastor of that place.

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## What Place Is There For the Personal Preference of a Sister as to the Field of Service?

By REV. CHAS. E. HAY, D. D., Baltimore, Md.

The statement of this question assumes that in the appointment of a deaconess to her field of labor her own preference is not to be entirely ignored. There is a legitimate place for it. This assumption at once disposes of a quite current objection to the supposed form of administration in our Motherhouses. The idea has been prevalent in some quarters that a young woman in entering the diaconate surrenders her personal independence, is subjected to strict military discipline. Like a soldier on the field of battle, she is assigned to the post of duty. She receives orders from headquarters, and, when these are received, "her's not to make reply; her's but to do and die." This strange misconception probably had its origin in the idea that a deaconess assumes the three-fold vow of the nun, including the pledge of unquestioning "obedience" to those in authority. Apart from this, it may obtain currency because in accord with the spirit of revolt against all authority which is so characteristic of our age, affecting the rising generation almost from the cradle. It is noticeable that this objection does not issue from the ranks of those who are actually engaged in the calling. It is heard from the lips of those who regard the diaconate from without, usually from a hazy distance. Dismissing then this unfounded criticism of the deaconess calling, it is for us to recognize the personal equation in attempting to discharge the responsible duty devolving upon every Motherhouse of finding appropriate fields of labor for its Sisters and to meet this duty in such a way that every Sister may retain the full sense of evangelical liberty and may realize that the scope of opportunity for helpful service is not limited but greatly enlarged by her connection with the Motherhouse.

On the other hand, a real obligation is assumed by everyone who enters the diaconate. She becomes a co-worker in a great cause. Her personal preferences are no longer the only consideration, nor even the chief consideration, in the selection of a field of labor. There are some people so constituted that they are incapable of team work. They are self-willed, unsystematic, erratic. The personal element is always predominant in their work. They do only what they want to do, when they want to do it, and in their own way. They are impatient of any kind of constraint. They resent all suggestions or advice. They love to boast of their independence. Now we readily grant that persons of this type are unfitted for the diaconate. They could be neither happy nor successful in it. This extreme spirit of self-determination is of course renounced, pro-

fessedly at least, by every believer who pledges his life-service to Christ and asks with Paul: "Lord, what will thou have me to do?" He may expect no audible answer from the clouds, nor is he commonly commissioned as an independent scout in the army of the Lord. Even Paul was associated with many brethren and loved to take counsel with them. He was constantly called upon to surrender his personal preferences as to his fields of labor. A deaconess would be unworthy of the name who would not be ready to surrender her personal preferences cheerfully for the cause of Christ. In the prosecution of her calling this is an almost daily occurrence. She becomes a servant of others—of all men—for Christ's sake.

The principles thus enunciated acquire a peculiar importance at the time when a Sister is to be appointed for a more or less protracted period to a definite field of labor. Where shall it be—near her home or far away? What shall be the nature of the work? Shall it be what she likes to do, or what she is best fitted to do? Who shall answer these and other pertinent questions—the Motherhouses or the Sister? It will be granted by all that the Motherhouse makes the final, official appointment. The question before us is, How far, in making such an appointment, should the preferences and desires of the Sister herself be consulted?

In a general way, the preference of the candidate for one or another form of service has often taken quite definite form before the entrance into the Motherhouse. This preference may have been based upon a comprehensive knowledge of the needs of the world and the church and a rational estimate of her own aptitudes. It is, however, more frequently quite the opposite. She has a sincere desire to render special service in the kingdom of Christ, and, very naturally, thinks first of that department of the church's work of which she may have the fullest knowledge or in which her interest has been awakened by some impressive appeal. With increasing knowledge of the wide field of Christian endeavor and with the testing of her own qualifications in the course of training, her judgment—and hence her preference as to her future work may be entirely reversed. As a rule, therefore, the preference of a candidate at her entrance to the Motherhouse is not a safe ground for the determination of her future work, though it is never to be ignored.

Hence these institutions do not commonly establish separate courses of training, but rather one standard course embodying those elements of instruction and practical experience which may prove of benefit in any branch of deaconess activity. If it should soon become manifest that a candidate is by natural endowment and previous training peculiarly fitted for one specific form of service,

some appropriate modification of the standard course may in her case be made, of course with her own consent. This differentiation during the course of preparation should not however be carried to the extent of creating separate classes of deaconesses, each class being fitted for only one kind of work and unprepared for service in any other field. It does, of course, create a presumption that, in the selection of a field, the expectation of the Motherhouse and the preference of the Sister, already thus recognized during the course of preparation, will be given due weight. It may not infrequently occur, however, that neither of these considerations may rightfully become the controlling factor. Both the Motherhouse and the Sister to be appointed to a post of service are confessedly subject to the indications of an overruling Providence. At the precise time when an appointment is to be made it may happen that no such field as has been pictured in the minds of both the Motherhouse and the Sister is open to occupancy, while at the same time other fields of crying need are urgently calling for assistance. In such case, would any worthy Sister hesitate for a moment, pleading her own preference? Would any Motherhouse hesitate to ask of any Sister the cheerful acceptance of a commission to a sphere of labor thus providentially placed before her? The experience of every Motherhouse may doubtless furnish examples of such appointments, made with reluctance by the Direction of the institution, accepted willingly though running counter to the decided preference of the Sister, which have resulted most happily in bringing into exercise talents unsuspected and enlarging the capacity of the Sister for future usefulness.

The true deaconess is always less concerned as to the special nature of the work awaiting her or the locality in which it may be found than that it may bring to her an opportunity to do something for the relief of suffering and the upbuilding of the kingdom of Christ. It is axiomatic in deaconess circles everywhere that all work for Christ is equally honorable—that no deaconess should seek to please herself, but to please Him who has called her into His service. Her preference therefore is not for what she likes to do, but for the task, whatever it may be, by which she may accomplish the most for Christ and His Church. In discovering what that task may be, she assigns a relatively humble place to her own preferences.

All the more on this account should the authorities of the Motherhouse give due consideration to the Sister's own conviction as to the form of labor for which she is best adapted. It may be presumed that she sincerely wishes to do what the Lord would have her do, that she has prayed that her feet may be led into paths of His choosing, and that she recognized the Motherhouse as an agency peculiarly fitted to discover such paths for her. The



greater her self-abnegation, the more complete her readiness to be directed in her work, the graver the responsibility of the Motherhouse to make no arbitrary decisions, to learn in behalf of the trustful toiler what is the will of the Lord. Surely, in seeking this knowledge, no inconsiderable place will be given to the convictions of the Sister herself. She knows herself, in some respects at least, better than others can know her. She is conscious of weaknesses which her nearest friends may not suspect. She feels within the impelling force of powers yet unused. The work is to be *her* work. It is when her convictions and the judgment of the Motherhouse coincide that there is the most hopeful prospect of a successful ministry in any field of labor.

It remains to inquire: Is this happy combination of convictions commonly realized in the selection of individual fields of labor? Is there any complaint upon the part of deaconesses that their own preferences are ignored—that they are needlessly or permanently assigned to inappropriate fields? If there are such complaints, they have not reached our ears. Hard tasks have at times been assigned. Temporary appointments have been made which have not given full scope for the exercise of all the talents of a Sister. But these have been under the stress of emergencies or while waiting for the opening of a wider field of opportunity.

As far as we have observed, the relation of our Motherhouses to their Sisters is one of mutual confidence. They have no antagonistic purposes or aims. The institution is but an agency. It does not exist for itself, but solely for the Church and for the Sisters. Their interests are its interests. Their trials are its tribulations. Their welfare and success are its crown of rejoicing.

Under these conditions, it is no hardship that the Motherhouse selects the fields of labor and appoints the Sisters best adapted or most available. The Sisters prefer to have it so. The Motherhouse alone has a full survey of the waiting fields. It knows the Sisters—their capacities, limitations and preferences. No Sister is assigned to a field against her will. There can be no compulsion. There is loving co-operation in a great task, with daily prayer that the great Head of the Church may accept the humble service of His hand maidens in all their varied spheres and that their united toil may promote the glory of His name.

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## THE CHURCH AND THE HOSPITAL

By Rev. H. L. FRITSCHER, Milwaukee, Wis.

According to recent statistics, there are over 7,000 hospitals in the United States with about 700,000 beds. Approximately seven million persons are nursed, for a shorter or longer time, every year in these institutions. In every large city as well as in most smaller towns, this institution for the reception, care and medical treatment of the sick and wounded is represented. We can hardly consider today a larger community complete without a hospital.

To us such questions as these are of interest: What has the Church contributed to the establishment and maintenance of hospitals in general and in our country in particular? Has the Church a call to establish and maintain such institutions? If so, what should be the standards and aims?

In presenting a few thoughts on the Relation of the Church to the Hospital, not assuming to exhaust the subject, may I first advert your attention to the historical development of the hospital.

### THE ORIGIN OF THE HOSPITAL

The origin of the hospital lies within the Christian Church. There were no hospitals for the benefit of the sick before the Christian era. This particular work was a fruit of the teaching of Christ and of the spirit exemplified in the life of the Savior. The sick and the afflicted were the special object of the Master's sympathy and mercy. Most of his miracles were acts of healing the sick and afflicted. His entire public ministry is briefly described in St. Matthew with these words, "He went about preaching the Kingdom of Heaven and healing all manner of diseases among the people." In the parable of the Good Samaritan he sets an example before our eyes and makes the application: "Go and do thou likewise." His words were an inspiration to his believers in succeeding ages. "I was a stranger, and ye took me in, sick and ye visited me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There, in the example and in the teaching of Christ lies the root of all Christian benevolences and also of the hospital in particular: it is an expression of this benevolent spirit of Christianity to fellowman.

### ITS DEVELOPMENT

At first the poor strangers and the sick and needy were provided for in the homes of the Christians. Hospitality to the stranger was a special Christian virtue, highly developed and liberally practiced in the young Christian Church. They considered it a Christian duty to provide for the strangers and needy. Soon the Christians

found themselves confronted by hosts of poor afflicted, whose large numbers surpassed the boundaries of private hospitality. When the Christian Church had to provide for great numbers of afflicted, separate homes were set aside for them and we have the beginning of the institution.

These institutions were called in the East, in the Greek Church, *Xenodochia*, in the West, the Roman Church, Hospitals. These *Xenodochia* or Hospitals were for the needy strangers in general; they resembled alms-houses. Under the same roof were received and provided for the poor, the strangers, widows, orphans, and the sick. These houses or institutions are well known in early Church history as *Xenodochia* and *Hospices* and were generally found throughout the Church both in the East and the West at an early date.

It was but another step in the direction pointed out by necessity to separate the differently afflicted into separate groups of similar afflictions and to establish separate institutions for the sick, etc., equipped and providing for their special conditions and care. The name hospital, became the technical name for the particular class of institutions for the care and treatment of the sick. It was also called the infirmary. The first hospital in this sense, on larger dimensions was established about 370 A. D., by Basilus in Caesarea. It was in fact a small village on the cottage plan. Nearly at the same time, 375 A. D., Ephrem of Edessa established a like *Xenodochion* with 300 beds for the sick and strangers. These examples were followed throughout the Church in the East and West. By about 500 A. D., such hospitals and infirmaries were to be found in almost every large city.

The means for their support were derived from various sources; directly from the Church resources, by contributions from the Churches, from private gifts of the wealthy and special endowments, but always these hospitals were in their earlier stage directly under the government of the Church officials. The state extended to them the same privileges which it extended to the churches.

Centuries later, especially from 1250 to 1350, the cities began to establish hospitals themselves after the example of the Church hospitals, chiefly by the endowments of private citizens. These were placed under the jurisdiction of the city councils and pointed to with pride as their institutions. Many of the hospitals formerly controlled by the representatives of the Church were transferred to the cities and administered by the city and the city council, not in opposition to the Church, but for other reasons. This was the beginning of municipal hospitals.

The world in general had learned to value and to appreciate this institution, and civil and state organizations developed in later

years hospitals to dimensions and efficiency in connection with the progress of medical science such as the ancient and original hospital had never attained before.

This is therefore the evolution of the present day hospital:

1. The hospitality in a Christian spirit extended privately to the stranger and the afflicted according to the words, "I was a stranger and ye took me in." The personal benevolence.

2. The Xenodochion or Hospital, an institution for the afflicted and needy strangers of various descriptions including the sick.

3. The separate institutions or infirmaries distinctly and exclusively for the sick, under Church administration.

4. The secular hospital established and maintained and governed by civic organizations and governments along side of the Church hospitals.

5. In modern times hospitals not only for the poor, but for all, as institutions where most efficient medical treatment and nursing can be obtained.

Whatever may be the future development of the Hospital it must not be forgotten that the Church brought forth this institution, it nursed this infant and reared it until it became strong and could also go about its own business in the world. The very name Hospital by which these institutions are known in a "Christian name" and points to its origin, as the Hospital according to its original meaning was the place provided for the care of the needy and sick as guests of the Christian Church.

## INSTITUTIONAL BENEVOLENCE

The establishment of institutions in the Church is considered by some not as a step forwards, but as a step backwards in the exercise of Christian benevolences. It is said if Christian charity were what it ought to be, institutions would not be necessary. It is considered as charity by proxy. Whatever may be our opinion about this and whatever element of truth there may be in this, organized charity also in the form of institutions and especially for the physically afflicted has now become a necessity as it did in the early Christian Church; for more can be served in this manner, and in a more efficient way and at less personal and financial expenditure than otherwise. The large number of sick, the kind of service required, the lack of available help and other considerations have made it necessary to care for the sick and to dispense benevolence to them not only privately and personally but also in the institutional form.

## IN THE UNITED STATES

The history of the Church Hospital in the United States, especially of the Protestant Church, in our country, is of comparatively recent date. Seventy-three years ago, in 1849, the first Protestant Hospital was opened on the 17th day of July in Pittsburgh.

The history of hospitals in general in the United States begins with the year 1751, when under the leadership of Benjamin Franklin a hospital was opened as the Pennsylvania Hospital at Philadelphia in rented quarters. It occupied its own building in 1754, and admitted in that year 89 patients. New York followed in 1773 establishing a hospital in connection with King's College. But it is not our purpose to dwell upon the development of the hospital in general in our country. We are considering especially the Protestant Church Hospital.

The first Protestant Church Hospital in our country was opened in 1849, about 100 years after the Pennsylvania Hospital. It was in the city of Pittsburgh, where Rev. William A. Passavant, D. D., a Lutheran clergyman, a great Christian philanthropist, established the Pittsburgh Infirmary, now known as the Passavant Hospital. It was a Deaconess Hospital. Pastor Fliedner, at whose Deaconess Hospital in Kaiserswerth, Germany, Florence Nightingale had taken her training as a nurse, himself was present at the dedication and brought with him four deaconesses to take charge of the institution. This is the first as it is also the oldest Protestant Hospital in this country. In 1853, four years later, Rev. Wm. H. Muhlenberg, D. D., of the Protestant Episcopal Church of the Holy Communion, New York City, began in two or three small rooms, the later well known St. Luke's Hospital of New York City, which in 1857 occupied its own building on the corner of 54th street and 5th avenue, and now occupies the magnificent buildings on the beautiful site on Morganside Heights, New York City.

These were the pioneer Protestant Hospitals in the United States, the one established by a Lutheran, the other by an Episcopalian clergyman, who felt the need of such institutions for the Church and for their own work in their communities.

Most of the other Church denominations have since, and especially in more recent years, established throughout the country hospitals more or less closely affiliated with the Church and supported by her. The exact data regarding Protestant Hospitals seem at present not available.

The proportion of the work of the Church hospital in the care of the sick in the United States may be learned from the Govern-



ment statistics of 1910. 1818 hospitals and sanitoriums are reported. Of these:

- 963 Hospitals or 50 % are Private or Genl. Asso. Hospitals.
- 375 Hospitals or 19 % are Public State Hospitals.
- 386 Hospitals or 20.1% are Catholic.
- 174 Hospitals or 9.1% are Protestant.
- 20 Hospitals or 1 % are Jewish.

As far as patients cared for are considered the Church hospitals admitted and cared for 31.6% of all patients in hospitals; (Catholic institutions 23.2%, and Protestant institutions 8.4%; Jewish 1.7%.)

Incomplete as these Government data respecting hospitals may be, they show that the Christian Church also in the present time and in our own country contributes in no small measure to the relief and care of the sick and afflicted in the hospitals built and maintained by the churches themselves. Besides these Church Hospitals there are probably as many again which owe their existence and their support to Christian associations though they are not classified with Church hospitals because no Church denomination or Church organization has the government or direction thereof.

## HAS THE CHURCH A CALL TO BUILD HOSPITALS

There are some who maintain that the Christian Church should now withdraw from this particular hospital work and not establish its own institutions any more because the state and other associations build hospitals to supply the needs. They say the public has learned this work and carries it out so efficiently that it can hardly be the task of the Church any more to provide for the sick in hospitals of her own. They advise the Church to establish free beds instead in public and other institutions or pay the expenses incurred for hospital care of her wards and send her representatives into these hospitals where necessary to minister to the spiritual needs of the sick. We believe such statement will be heard more frequently as time progresses.

We reply: 1. These merciful ministrations, including the ministrations to the sick, are an essential expression and manifestation of the Christian faith and the spirit of charity. The Church must not only preach the gospel by word but also by deeds of mercy. Christ preached the gospel of the kingdom and healed all manner of diseases among the people. What Christ has joined together in his public ministry the Church must not put asunder. And in the institutional form of the hospital the sick can be best provided for. As a practical solution of the task of benevolence towards the sick the Church hospital therefore has a legitimate field.

2. In hospitals established and maintained and governed by the Church herself, the ideals for which the Church stands can be



cultivated more fully and better, than would be possible if she had no voice and no authority in such institutions. It is obvious that a hospital responsible to a Church or a Church Board will strive to follow the Master's example and the spirit of her Christian faith more than a secular hospital can do.

3. The Church needs institutions in which it can train persons for the care of the sick for her service elsewhere.

4. There are still fields where hospitals should be established and where the Church or Churches will have to take the lead if a hospital is to be established at all.

5. The fact that the Church has established and built up many of the leading hospitals in our land which enjoy the confidence and good will of the community at large is a proof of her ability to establish and conduct hospitals in a very efficient manner.

The good work begun by the Church centuries ago, and developed in the course of time and made also one of her benevolences in the spirit of the Savior in our land in comparatively recent years, should therefore find the hearty co-operation of every Christian community, in order to enable the Church hospital to fulfill its noble mission.

## Some Common Objections to the Deaconess Calling

By Sister SOPHIE JEPSON, Omaha, Neb.

The question is repeatedly asked, "Why are so few women in our Lutheran Church willing to devote their lives to the deaconess calling?"

Various reasons have been and are still being offered. Perhaps the most outstanding of these are:

- 1 Restriction of individual liberty and independence.
- 2 Interference with prospect of marriage.
- 3 Objection to garb.

Upon investigation of these various objections we find that they rest to a large extent upon misconception. If women who are kept from the deaconess service on account of all or any of these reasons would take the trouble to get reliable information, they would discover that they labor under false impressions.

There is nothing in the deaconess calling that is not perfectly consistent with individual and personal liberty. In no station in life can one be entirely independent, for in all our relations, whether in deaconess or secular work, we are inter-dependent. The woman who works for an employer has usually less consideration shown her than a Sister who devotes her life to Christian service as a deaconess. Assignments are not made arbitrarily by the Motherhouse Direction. In fact, many Sisters have found far more congenial spheres of labor than they could have found without the assistance of the Motherhouse.

The Sister's relation in the Motherhouse is that of a child in the home. To the Sister the Motherhouse stands for guidance, protection, kindly interest and concern for her welfare.

"Why should a deaconess not have a salary and be independent financially?" is asked. Perhaps after all this is rather a question of term. The Sister has her income by way of getting all she needs in a material way—food, clothing, and a comfortable home,—without outlay of money. That is not given her as charity but recognized as dues to which she is entitled. That is about all a regular salary represents, unless a woman makes accumulation of money an object.

In regard to marriage, it has been stated again and again that the work is voluntary and that a Sister has the privilege to leave, whether it be to marry or for any other reason. It is obvious that a woman cannot be married and a deaconess at the same time. It is perfectly legitimate and natural for a woman to look forward to married life; on the other hand it is just as legitimate for a woman to choose any other calling.

We need only consult our church-membership roll to learn that a very large proportion of our women remain unmarried, many of whom possess the finest qualities for serving love. The Motherhouse is established primarily to train such women for a chosen life calling and it is such women whose attention need be called to the attractive field of service the Church offers under most helpful conditions. It should be understood that the Motherhouse is not desirous to gather in promiscuously and indiscriminately the young women of our Church. The trifling and superficial woman finds no permanent place in a service which above everything else requires devotion and true and sincere piety; such additions weaken instead of strengthen the cause.

The garb is not essential, but years of experience have proved it to be desirable and helpful in the deaconess' calling. With the endless variety of tastes in woman's apparel, it certainly would be impossible to design a garb that would suit everybody, be it within the Motherhouse family or without.

The Motherhouses are not arbitrary in this matter, but in many instances have made modifications when such modifications were for the comfort and according to the wishes of the Sisters. To disregard the judgment of those who speak from experience of longer or shorter standing, and be guided by the immature snap-shot judgment of theorists, would hardly be the part of wisdom.

To let down all bars as to garb and uniformity would invite disorganization and destroy much that makes for strength, efficiency, harmony and co-operation. It would destroy the family spirit and "esprit de corps" which has been of inestimable value in the past. It would convert the present Motherhouse-idea, with its homelife and helpfulness, into a Training School for workers each of whom is an independent factor with no tie to a common center. It would involve a salary large enough to conform to some degree to prevailing style in dress, for a woman wearing clothes of the style two or three seasons past would probably be an object of more remarks than a deaconess in her garb. It would create a situation of inequality in a cause which emphasizes the principle of equality in service.

We would call the attention of our women to some fundamentals which cannot be eliminated from true deaconess service.

The deaconess motto is:—"Your servant for Jesus's sake," and the keynote of the diaconate is service—service to God and service to our fellow men.

Only women who sincerely desire to serve the Lord should seek the calling of a deaconess. To give such women an opportunity and the privilege to serve and provide for their material and other needs is the object of the Motherhouse.

The methods of carrying out this program vary, and belong to the non-essentials.

The woman who has caught the vision of the possibility of a life fully committed to the Lord will not be greatly disturbed about non-essentials.

We need women in the deaconess calling who have caught that vision.

## How Shall We Meet the Objections to the Diaconate?

By Directing SISTER JULIE MERGNER Philadelphia, Pa.

I frankly confess that I am not taken with this topic which has been assigned to me. Why should we forever bother with these objections? It is a well known fact that people cling to their opinions. I heard many people dispute during my life time, the end of the controversy was generally that each party kept his own opinion. So what is the use? The objections to the diaconate have been repeated time and again; they have been refuted time and again; and yet they will crop out wherever anybody attempts to describe the diaconate and to invite to take up this calling. You get tired of them in the long run, and you feel like ignoring them altogether.

But is it right to ignore them? To be able to judge whether ignoring would be the right thing it may be well to examine the causes of these objections. I am not going to repeat the objections themselves here, they are familiar to every one of us, Just let us ask: What makes people object to the diaconate? Did you ever hear that Catholics objected to their charitable or teaching female orders? Did you ever hear them criticize their garb and the regulations under which they live? Lukewarm Catholics may do it. Earnest Catholics gladly recognize the tremendous power which has been placed in the service of their church.

Why should Protestants object to the diaconate which wherever it flourishes has proved a power for good? We all know it is a calling which has been amply proved as well founded in the Word of God; it offers to godly women great and varied opportunities to render blessed service in the up-building of the Lord's kingdom; it fills the lives of earnest and sincere Christian women with that labor of which Luther in his beautiful translation of the 90th Psalm says that it makes our lives precious, or of great value. We also know that the deaconesses are very much in demand, that the field is large, and the laborers are few; so why should people object to the diaconate? Why should not rather young and gifted women crowd to this noble work?

Various reasons may be mentioned. With some people it is ignorance, they hardly know anything about the diaconate though they might inform themselves. Occasionally these objectors remind



you of that delegate who said: I do not know the reasons of the honored gentlemen who spoke before me, but I condemn them. The calling does not appeal to them; and they do not hesitate to disapprove of it.

Others are prejudiced on account of the outward forms of the deaconess organizations. The garb which the Sisters wear, certain restrictions to which they submit, are not to their liking—therefore they do not approve of the calling, but quite often it is also that those who raise these objections feel in the innermost of their hearts that they are refusing a call of the Lord and that they, if they want to be true followers of the Lord Jesus Christ, ought to heed this call, because there is really nothing which hinders them to enter the Lord's service but the apprehension that some self-denial might be required. They therefore, take these objections as an excuse by which they justify before themselves that they are not doing what they feel they ought to do.

We do not need to speak in this connection of those who are lacking any definite knowledge of the calling. They do not object because they know nothing about it.

Now the question is: How shall we meet these objections? There is no lack of advice; it comes from well-wishers of the diaconate, from people who desire with their whole heart to see the work flourish and to have great numbers and gifted and pious women flock to the ranks of the deaconesses. It also comes from others who may not exactly be classified as friends of the diaconate, but would like to have the useful workers for the church.

What do they advise?

This is the advice of the second kind mentioned. "Let the church continue to give the same thorough and diversified courses that are at present given to the Sisters to the number of young women offering themselves for training in parish work, teaching, and works of mercy; but drop the terms Motherhouse, diaconate, deaconess, and sister; abolish or modify the garb, at least make its use optional as the clerical garb is with the minister; give perfect freedom to the candidates or graduates to consider the question of marriage at any time the opportunity presents itself, and for the independence of the workers let it be understood they receive a salary, as other professional church workers."

You see, according to this advice the useful worker is to be preserved, but the deaconess should go. Or, with other words, you are advised to grow the kernel, but do away with the nut. As for us in this case the question is "to be or not to be," and we want to be, it does not seem worth while to pay much attention to such advice.



It is different with the advice that comes from those whom we may call our friends. What do they advise?

We do not want to speak of those who share our own opinion, but of those who advise changes.

A frequent advice is to modify the garb. There seems to be some reason for this advice. For instance, this is what happened last summer. Recently a number of young women in attendance at a summer school got up the following declaration: "Feeling that the question: Why more young women do not enter the diaconate, has not been answered by those most capable of doing so, we submit very frankly the following reasons as those which have deterred them and girls whom they know personally from entering the diaconate." They then put forth 8 reasons why they object to the diaconate. The eighth point concerns the garb. It is characteristic that this point has 6 sub-divisions whilst the other seven are comparatively short. What do these ladies have to say against the garb? "It is uncomfortable, it is homely and hinders its wearer from looking attractive, it is odd and makes conspicuous, it makes a parade of the service, it is unnecessary in the 20th century, a transplanting from another country and age, of an institution not needed in a time and nation where other social workers carry on their work unharmed without its impediments." (Notice here the classification of the deaconess as a social worker) concluding they say "In summary, that a non-garbed Christian worker can do as much good and do it as successfully as one garbed." (Which none of us ever denied!)

You see, these ladies become quite animated when they touch upon the garb. No wonder that our dear friends are impressed, get nervous, and advise to consider especially if and how far it would be well to modify the garb, and also to make other concessions so as to appease our critics.

What shall we do?

In the first place: criticism and friendly advice should cause us to examine always anew our organization and our practices. We know by experience that the Motherhouse organization has so far proved the very best for efficient work in Christ's service and for the proper training and care of the workers. We also know that it is a human organization; we love it, but we do not claim perfection for it. We want to improve it wherever a real flaw is found. But we do not want to make any concessions to those who put self with its likes and dislikes first. There is nothing more deadly to a great and holy cause than weakly concessions. People who are not willing to place the service of the Lord first and above all personal likes and dislikes, who are not determined to shrink from no personal sacrifice wherever the service demands it, are not wanted for the diaconate because they are not fit for it. To make conces-

sions to them would be a grievous wrong to the cause. It is a thousand times better to have no deaconesses at all than to have a number who are not in earnest about their calling, who continually are looking right and left wondering if they like this or that, or what people might think about them. The diaconate ought to be a power for good and as such a strong witness of our Lord and Master Jesus Christ—it will never be anything of the kind with a flock of half hearted workers. Success of the work and happiness and contentment of the workers depend on being in it with one's whole heart and soul. Who is not ready and willing to strive after this will do more harm than good because she is no true servant of the Lord Jesus. The Lord does not want half-hearted servants. May the Lord deliver us from all insincerity and hypocrisy, from all pretensions to be what we not really are.

Summing up:

How shall we meet the objections to the diaconate?

Not by elaborate apologies and lengthy explanations; they will not convince anybody who does not want to be convinced.

Not by opportunism and weakly concessions, they are a grievous wrong to the cause.

But we must meet them by "demonstration of the spirit and of power;" and

By approving ourselves in all things as happy servants of Christ.

If deaconesses do not fail in this proof, many an honest objector will be convinced.

## The Curriculum of the Deaconess Training School

By REV. EMIL G. CHINLUND, S. T. D., Omaha, Nebr.

Several papers have been given during previous Deaconess Conferences, dealing with the theoretical instruction and practical training of the deaconess pupil, probationer, and consecrated sister. In his paper on the "Education of Deaconesses," read before the sixth conference in Milwaukee, 1905, Rev. Fritschel dwells upon the aim and plan of this education and the duration of instruction. In 1910 at the eighth conference held in Omaha, two papers were presented, one by Dr. Hay, on the subject, "What and How Much Should be Required in the Theoretical Course of Study for Sisters?" and another paper by Dr. Bachman, on the "Training of Our Sisters After the Completion of the Course for Candidates." At the last conference in Philadelphia, Dr. Krantz read a paper on the "Training of Sisters," emphasizing the training of mind, heart and will, and the training to service. In all of these papers stress is laid upon the practical nature of the deaconess work, and the necessity of making the preparatory course suitable to the end in view.

It is unnecessary and superfluous to cover the same ground again, and I shall endeavor in the discussion of the subject assigned to me, not to encroach upon the field covered by the papers referred to, and yet it will be impossible to deal with the Curriculum of a deaconess course, without touching somewhat upon facts already brought out.

It may sound like a paradox to make the assertion that a Deaconess Institute is not an educational institution, and yet it is a fact which we should not hesitate to make known. The impression seems to have gone forth that deaconess pupils are entering a school and that the primary if not the entire purpose of that school, is to give the pupils a thorough theoretical course of instruction. When a pupil finds that but a small part of her time is allotted to class room work and that most of her time is required in physical labor, she is apt not only to be sadly disappointed, but unless she is willing to change her views, and grasp the actual situation, she will very early sever her connection with the Institution. That pupil, on the other hand, who comes to the Institution with a desire to serve her Saviour with heart and hands, and is willing to put her intellect, her heart and her physical powers at the disposal of her Lord, through the instrumentality of the Motherhouse, that pupil is going to make progress and find happiness and contentment in her work.

The idea that a Deaconess Motherhouse is an educational institution must be corrected. It is not a school in the ordinary sense of the word. It has not been established in order to disseminate knowledge, train the mind, issue diplomas, and confer scholastic de-

grees. Our church has schools established for that purpose, and our Deaconess Motherhouses are not competitors of our academies and colleges. Young women who desire an education should not turn to a Deaconess Institute in quest of learning, but to the Institutions which are organized for the one single purpose, of disseminating knowledge and training the mind.

It is true, that a Deaconess Institute may establish a school for girls, or a Girl's Seminary, as one of the branches of its work, as is done at our Philadelphia Motherhouse, and in a certain sense also at the Baltimore Motherhouse, but this is altogether apart and distinct from the Deaconess course.

But how can we talk of a Curriculum which is a fixed course of study, in a Deaconess Institute if it is not a school. The Deaconess Motherhouse does and must offer certain studies, but these are to be considered altogether as vocational studies, introduced and taught only because of their importance in the practical training of the deaconess. If a Motherhouse is to be considered a school at all, it is true only as being a vocational school, with the emphasis on vocational. The Motherhouse is a training school for Christian workers. The wrong idea would be corrected if we rightly understood the meaning of the word "training," in the phrase "training school." A proper distinction must be made between "instruction" and "training," as understood at a Deaconess Institute. By instruction we mean the act of imparting knowledge, while training is the act or process by means of drill, practice, etc., of becoming proficient in some art, or the systematized development of our abilities. Instruction belongs to the theoretical part of the course, while training belongs to the practical part of deaconess preparation.

In offering a theoretical course of Deaconess Motherhouse does so in order to make the practical course so much more valuable and effective. But a course of studies is given not for its own sake, nor as a matter of mental discipline alone. It is in no sense to be considered an end in itself. We desire to teach our deaconess pupils in order to make them more intelligent and efficient workers. For this reason the practical training is the *sine qua non*, the most important element in the entire deaconess course. That pupil who so applies the imparted instruction as to make the most skillful nurse, the most adept parish worker, the most patient and willing servant of her Lord and church in whatever situation or circumstance she may be placed, that pupil has rightly understood and profited by both the theoretical and practical parts of her course.

We cannot emphasize too strongly that the deaconess work is eminently practical in nature. A deaconess is a worker, a physical worker, but a skilled worker. She is not a drone. She doesn't shrink from the hardest or most disagreeable task. If need be she will as cheerfully and conscientiously do an act of drudgery as one



which requires the keenest eye and the steadiest nerve. This is one of the outstanding characteristics of the true deaconess. Furthermore she performs her work intelligently, rapidly, interestingly. She doesn't work in a haphazard, slovenly or thoughtless fashion, but carefully, and with a purpose. She plans, deliberates, consults and counsels. But all in order to be able to accomplish the greatest amount of work in the shortest time, and with the least expenditure of energy. Having completed one task she is ready for the next, and so her day is filled with one round of duties well performed.

Now, what should the curriculum and the deaconess instruction be?

We may as well admit right here that as our Motherhouses are constituted at present, a fixed course of study is well nigh impossible, and this for two reasons. In the first place, the supply of pupils is so small and the periods of admission so irregular that a definite schedule of studies is constantly broken into. In the next place, the pupils vary so much in age and in previous attainments that the studies must be so arranged and graded as to fit the individual pupil rather than a whole class.

If we could establish a narrower age limit for the admission of pupils and also fix upon a definite number of credits as a prerequisite to the deaconess course, the problem would be comparatively an easy one. This can be done in the case of the nursing course because the state demands it, and because the source of supply of nursing pupils is considerably larger. But it would not be fair to the deaconess cause to establish such ironclad rules. Many a pupil has entered the work with very limited scholastic attainments, but who has made an excellent deaconess. There are also some who have been admitted even beyond the regular age limit, who have been able to give many years of usefulness to the cause. The law of supply and demand is one-sided in the matter of workers in God's kingdom, for there the demand always exceeds the supply. In order to replenish the supply we are obliged to yield in the points just referred to. One requirement, however, must never be yielded, and that is the spiritual fitness for the work. If a deaconess pupil gives evidence of taking her calling from the Lord, and wishes to adorn herself with the "ornament of a meek and quiet spirit," which is in the sight of God a great prize," her age and her intellectual attainments are of secondary importance. It is of course true, other things being equal, that the deaconess pupil who comes to the Motherhouse and asks for admission with a High School or even a College Diploma, will be able to profit most by her training, and should make the most efficient deaconess. A good education is a valuable asset to anyone, and certainly an educated deaconess has an opportunity of putting her intellectual attainments to the very



best use in the large field open to her. A larger supply of talented and intelligent deaconess pupils would be a great encouragement to all our Motherhouses, and such acquisitions would serve as an inducement not only to other educated girls, but would make the deaconess calling attractive also to girls who have not been favored with opportunities to attend a higher institution of learning. The personal equation cannot be ignored even in church work. The influence of a consecrated personality who in addition is a person of culture and large mental grasp, is far-reaching in its effects. We need only mention a Moses and a Paul, men of the highest intellectual attainments, to verify such a statement. Every Motherhouse welcomes therefore gifted and accomplished young women. Would that the deaconess work also in the 20th Century could have consecrated and talented personalities like a Macrina, an Olympias, and a Paula.

Within certain limits our Deaconess Institutions must have an established Curriculum. There are certain studies which are necessary for all deaconesses. Every deaconess should be at home in her Bible. She should be well grounded in doctrine, not so much theologically as practically. She should also know the main epochs in church history. Furthermore, she should be well informed in the history and principles of Diaconics. If she can secure a R. N. certificate, all the better. But at any rate a deaconess should be familiar with the rudiments of nursing and the subjects related thereto. It is taken for granted that a deaconess should be perfectly familiar with and at home in all the household arts. The deaconess work being so thoroughly and pre-eminently of a feminine type a deaconess should be second to none of her sisters even outside of the diaconate in familiarity with and adeptness in the purely feminine tasks, such as the preparation of food, the setting of the table, all kinds of needlework, the decoration and adornment of the home, the proper and pleasing blending of color schemes, the proper placing of furniture and pictures, and last, but not least the use of the scrubbing brush, broom, vacuum cleaner and dust cloth, tools which alas, many a young woman of today is entirely unfamiliar with. If in addition to these essential elements of knowledge, she has a fair grasp of general history, literature, mathematics, and the natural sciences she will be a woman of culture and refinement who is able to make even the commonest task a thing of beauty and sweetness. Some musical talent, at least enough to be able to sing, or play our church hymns is also a very valuable asset to the deaconess, particularly in parish work.

A committee was elected at the last Conference to outline a detailed course of instruction for deaconess pupils and probationers. Each member of the committee has worked out a schedule which I desire to embody in this paper. These schedules ought to be acted

upon by this Conference and possibly resubmitted to the Committee for unification or left with a new committee to revise as it may see fit. We desire to mention a splendid little book called "Handbook for Lutheran Deaconesses," containing outlines of studies for the training of Lutheran deaconesses, edited by Dr. Paul E. Kretzman of St. Louis. There are certain features in these outlines which may not fit in with the courses offered at all our Motherhouses, but it is nevertheless a very valuable and timely reference book.

The Courses are as follows:

## THEORETICAL COURSE IN DEACONESS TRAINING

1. Elementary subjects corresponding to the course through the eighth grade in the public school. (Each Deaconess pupil should have completed this course before entering—but if for some reason this has not been done she should be taught the subjects in which she has deficient knowledge.)

## 2 SECULAR SUBJECTS

### a. Necessary studies.

1. General History. A presentation of the trend of history emphasizing the more important epochs, as a setting for a clear grasp of Church History.
2. Swedish. A sufficient knowledge so as to be able to work among Swedish people.
3. Elementary Psychology. This course should give in broad outline an understanding of physiological psychology, the brain and nervous system, of the formation of habits, child psychology and of mental processes in general.
4. Bookkeeping. A sufficient knowledge of this subject so as to be able to carry on simple accounting.
5. Executive management. A brief course of lectures on executive work especially pertaining to hospital management, and management of benevolent institutions in general or departments thereof.
6. Lectures on nursing. *Materia Medica*, physiology etc., as required by each state in the nurses' training course.

### b. Optional studies.

1. Voice training.
2. A course in piano or organ sufficient to enable the pupil to play church hymns.
3. Practice in public speaking—sufficient to enable the deaconess to conduct a Bible class, or to lead a church society meeting, or to express herself, if need be, before an audience.

## 3 RELIGIOUS SUBJECTS

1. Bible History. A good grasp of the history of both the Old and New Testament.
2. Bible Doctrine. A thorough course in the doctrines of our Evangelical Lutheran Church. Text-book, Bachman, Blomgren or Stumpf.
3. Bible Study. A detailed study of the several books of the Bible. This course, however, should be continuous and a general one for all the sisters of the Motherhouse. Memorizing hymns and Bible verses is urged.
4. Church History. This course should cover the whole field from the days of the apostles down to the present time, emphasizing the more important epochs and giving a brief history of dogma. Special stress should be laid upon the history of the Lutheran Church and also upon our own Synod. Text-book; Lofgren and Lectures.
5. Ethics. A brief course in General and Individual Ethics. Text-book: Keyser and Lectures.
6. Diaconics. A thorough study of the history, aim and purpose of the Diaconate from the days of the apostles to the present time. Text-book: The Deaconess and Her work. Julie Mergner. Lectures.

Where such an arrangement can be made, it is recommended that the course be extended over a period of two years, giving the pupils opportunity to receive practical training parallel with the theoretical course. If not, the course can be given in six or nine months, the pupils devoting all their time to their studies.

## Theoretical Course For Candidates For the Diaconate

By SISTER JULIE MERGNER

**Time:** The length of the theoretical course is in many Mother-houses about 6 months. It is very much to be desired that more time could be allowed for it.

Candidates may be divided:

- A. Into those who have already acquired a good general education and
- B. Into those who are in need of improving the same.

All candidates should take part in the Religious Instruction.

Candidates classified under A may be excused from the lessons in branches wherein they have attained the required standard; if capable, they should devote the time thus left free to help in the instruction of the candidates under B. If not, some practical work should be assigned to them during that time.

### A. Religious Instruction.

The Religious Studies may be divided into Bible Study, Doctrine, and Church History.

The text-book for the first is the Bible. The instruction should chiefly endeavor to point out:

In the Old Testament:

The unfolding of God's wonderful plan in guiding the destinies of the human race and of the people of Isreal so as to prepare for the coming of the Redeemer.

In the New Testament:

To give a vivid impression of the life and work of our Lord Jesus.

The study of the individual books of the Bible is generally taken up in the Bible lessons which are, as a rule, provided for the sisters in each Motherhouse and may therefore be omitted from the course for candidates. A number of hymns and Bible passages should be memorized.

Doctrine may either be limited to the study of Luther's unsurpassed small catechism, or, if a wider scope is desired, a text-book like Dr. E. F. Bachmann's "Christian Truth" may be used.

Church History should give a condensed survey of the development of the Christian Church from the beginning to the present day including a short information about the work of Foreign Missions.

The writer does not know of an appropriate text-book.

B. Vocational Studies in which all candidates should take part:

## 1 Diaconics:

- (a) The history of the diaconate and of the respective Motherhouse.
- (b) Principles and aims of the diaconate.
- (c) The different branches of the work.

As text-book may be used "The Deaconess and her Work" which was published by the Philadelphia Motherhouse in response to the desire of the Conference of Lutheran Motherhouses in America.

## 2 Simple Accounting and Book-keeping as required in conducting Institutional or Parish Work.

The teacher should have enough practical experience to do without a special text-book.

## 3 Where no special Nurses' Course is provided a short course in Physiology and Hygiene should be added to the vocational studies.

## 4 If possible, singing lessons should be included in the curriculum.

## C. Studies for those whose general education needs improvement:

## 1 Language.

Each candidate should learn to express herself correctly in the English language. Where German or a Skandinavian language is required those not familiar with it should learn to read and understand it well enough to take an intelligent part in the divine service and to converse with patients or other people under their care.

Great stress in the study of languages should be laid on good and expressive reading. As a text-book for reading I would especially recommend the Bible, not only for German or Skandinavian language study but also for English studies in reading.

As the time is so short it will not be possible to go deeply into grammatical studies. Some short English Grammar like Reed & Kellogg's Graded Lessons in English will have to be sufficient.

Only the rudiments of grammar can be acquired in the foreign language.

## 2 Arithmetic.

The fundamentals in decimals, common fractions, percentage and its applications should be reviewed or studied, also the Metric System.

Any good text-book in Arithmetic will furnish the teacher the necessary material.

## 3 A brief study of Geography, chiefly from maps, is also recommended.



## The Spiritual Life in the Motherhouse Its Peculiar Needs and Dangers

By REV. E. F. BACHMANN, D. D., Philadelphia, Pa.

Spiritual life is the only source of power and blessing in the ministry of mercy. It is likewise the most important factor in the growth, stability, and permanency of our Motherhouses. Today we all are building on the foundations laid by others; we in turn are building for tomorrow. God forbid that those who come after us, should justly charge us with neglect of anything causing a loss to them, to the Church and to the Kingdom. The needs of the Spiritual Life in our Motherhouses and its dangers may therefore justly claim our attention in this closing session of the Conference.

A Motherhouse must *have* the highest possible type of spiritual life, must *foster* it and *guard* it.

### I. We must have it.

The Diaconate, like the Church itself, lives altogether by communion with God, with Christ. It must therefore have spiritual life. Its presence means growth, its absence decay and death.

The source of this spiritual life is Christ. He is the Vine, we are the branches; without Him we can do nothing. The closest possible union with Christ must be the constant aim of every true Christian, and of course, of every Sister. The power of such a spiritual life is needed in the service, and it is boundless. "I can do all things through Christ who strengthens me." Every Christian can experience this for himself. How this faith enables men to dare and to bear all things is strikingly brought out in the 11th chapter of Hebrews. Here we see the boundless power of faith exercised by men of God in times past. It would be as inspiring as instructive to draw from their conduct and experiences lessons for us in the diaconate today. Any one can readily see the parallel. Faith made Abel's sacrifice acceptable, while the absence of faith made Cain's worthless before God. Faith enabled Noah to bear the ridicule and condemnation of the world while obeying God in building the ark. Faith gave Abraham the strength to leave his father's house at God's command and to go forward into a strange land and there to pass successfully the severest test of faith even in the sacrifice of Isaac, dearer to him than life. Faith made Moses turn his back on the enticing offers of Pharaoh's court and cast his lot with the despised people of God. Faith brought the Israelites safely through the Red Sea and the Jordan and made them conquerors in the face of every opposition. Faith made the noble army of the witnesses of God strong to labor, to endure, to refuse deliverance and gladly to face death that they might obtain a better resurrection. And yet these saints of the old covenant only in faith looked toward

Jesus the Christ, our Saviour Whom we know and to Whom we have dedicated our lives.

No amount of instruction and training, of knowledge and ability can be substituted for such a faith uniting us with Christ. The absence of such faith makes every service and sacrifice null and void before God as the Lord Jesus Himself declares to such faithless servants who in His name prophesied, cast out devils and done many wonderful works: "I never knew you: depart from Me, ye that work iniquity." Faith alone can fulfill His purpose of our life and ministry: "Let your light so shine before men that they may see your good works and glorify your father which is in heaven," Matth. 5,16. To lead men to praise God, is the Christ appointed purpose of our service. To accomplish this, we must above all else HAVE spiritual life. Then

## II. We must foster it.

The fact that there is but one source of spiritual life—God Himself who transmits His life to us by the Holy Spirit working through Means of Grace, the Word and the Sacrament—simplifies our problem. On the one hand we must provide the fullest possible dispensation of the Word and Sacrament, and on the other hand remove as far as possible whatsoever interferes with their work.

Sisters of the Motherhouse enjoy advantages not paralleled elsewhere for hearing the Word. It is read at least twice a day, sometimes oftener, at the table and in chapel; we have at least one preaching service on Sundays, possibly more, with a special Bible hour during the week; and we provide a quiet half hour or more during the day for private devotions.

Besides all these advantages our Sisters have had a special course of instruction in the fundamentals of Christian faith and life, enabling them to read their Bible and take part in the services with better understanding and profit.

We cannot, however, be content with these provisions, excellent as they are. They must be supplemented by pastoral care, "Seelsorge." It is a great responsibility we assume when we admit a devoted young woman to the Motherhouse. She has left her family and home church with the joyful expectation that the Pastor and the Sisters of the Motherhouse will really be to her father and mother and sisters to whom she can turn with confidence in matters temporal and spiritual. The change in her life has been revolutionary. Adjustment is no simple matter and requires all the devotion and self-denial, all the will power and perseverance at her command. To leave her to herself during this formative period would be dangerous and heartless. Blessed is the Motherhouse whose Training Sister is the right type, winning quickly the confidence of these

young women and rendering "first aid" in their difficulties. This, however, does not relieve the Directing Sister of her responsibility as the mother of the house nor the Pastor, especially in the spiritual struggles of the young Christians. Co-operation and utmost confidence on the part of each of these three is absolutely necessary to assure success, for their responsibilities cannot be entirely separated. Only in a general way e. g. can the spiritual be assigned to the Pastor. Is it not true that the mental and spiritual difficulties often are caused, or at least increased, by conditions really outside of the direct sphere of the Pastor? Likewise must all the Sisters, especially those in charge of stations, realize their share of responsibility for the spiritual life of the Motherhouse. In many instances a Sister can accomplish more than the Pastor as it is natural that those in distress will pour out their hearts to a Sister more readily than to the Pastor who as a man is not always able fully to appreciate their difficulties.

Though we have so far spoken only of the pupil deaconesses, all the younger members of the Sisterhood must be given special attention, for they are open to more and different temptations than the well-seasoned Sisters who look back on two or three decades of service. These older Sisters should be especially close to the Pastor, however, for in a sense his responsibility for them is still greater than for others as they do not have other Sisters to warn and counsel them. Again, it is through the influence of these older Sisters in responsible positions that the best results can be obtained in the spiritual uplift of the entire Sisterhood. Everyone from the Pastor to the youngest Sister must be kept conscious of the fact that the co-operation of each is necessary for attaining the high type of spiritual life so necessary to make the diaconate the blessing and power inherently possible.

To this end also the eyes of love are necessary to discover in another the struggle of her soul, and a heart filled with love to win her confidence and gain the information necessary for intelligent sympathy, counsel and help. At the same time this love must be controlled by wisdom in order to know when to speak and when to follow the "policy of watchful waiting;" it may be better in a given instance to let a soul fight out her battle alone than to hasten to her assistance, May God grant us wisdom in this matter that we may not by over anxiousness make spiritual weaklings, but by wise direction help our Sisters to come out of their spiritual struggles assured of God's presence and help so that they may be strong and dependable personalities in Christ. Only as such will they render the best service.

Devotional books and biographies of great spiritual leaders are most helpful, for they lead into the depth of the Word of God and inspire to high ideals.

Above all, however, spiritual life is fostered by coming often to the Lord's table. Here we receive His body and blood with the assurance of pardon and of His life and power within us. The blessing of this holy sacrament will be the more assured by serious preparation for communion which should include a frank talk with the Pastor wherever private confession is not the practice. Where neither of these is found, the Pastor and the Sisters are not in that close relation indispensable to their best spiritual development.

At the same time we must not lose sight of the fact that in as much as all believers share in the universal priesthood with the privilege of the approach to the throne of God in Christ, they themselves bear the responsibility for their soul's salvation. The Lutheran Pastor may lead, but cannot direct and control the souls under his care; he is their shepherd, not their priest. He cannot enforce obedience, though like Christ he may weep over the impenitent who are deaf to his warnings. For this reason it is most imperative that we

### III. Guard the Spiritual Life in the Motherhouse.

We must do all in our power to remove temptations or at least to break their force.

The dangers threatening the spiritual life in our Motherhouses are naturally two-fold—viz. some arising from without, others from within.

The latter are the more serious and have their cause either in the service itself or in the temperament of the Sister.

Of the dangers to our spiritual life in the service probably the most serious is the routine of our religious exercises. Are we not too often like the disciples who pressed about Jesus without feeling His power, while the afflicted woman shyly coming from behind, is healed, though she touches merely the hem of His garment? Both had faith, but she had in addition a definite purpose. It was not a common-place matter or routine with her. Are we not in grave danger of growing altogether too familiar in dealing with things holy and with our greatest privileges in the worship and service of God? Attending services and reading the Bible are easily taken as a matter of course, an obligation rather than the greatest privilege and opportunity of renewing our strength in God. If this danger is not met, our spiritual life will be starved and we shall be unfit to stand the test in the hour of temptation, much church-going notwithstanding.

Another danger lies in professionalizing the diaconate. We cannot escape the demands for modern means and methods, nor the effect of rendering professional service in nursing, in teaching, in visiting the sick and aged, and the like. By the medical profession and the world at large proficiency is rated higher than spirituality



in our Sisters; they must measure up and in their effort easily fall into the same error. Let us beware lest we lose sight of the Christ served in these dependants. If our Sisters are merely nurses or teachers or visitors, they have lost their crown.

The routine attendance on our religious exercises and the professionalizing of our service combined easily lead to the neglect of our own soul. How can I successfully lead others to Christ while I myself remain away? Neglecting our own soul under the pressure of work is one of the serious dangers of the diaconate for both the Sisters and their Pastors.

This danger is increased when the physical strength is overtaxed. A body weary almost unto death quite unfits the soul for feeding on the Bread of Life and for withstanding the tempter. Not a few of the losses in our Motherhouses may be traced to the fact that we have at times expected too much of a Sister and did not come to her relief promptly. In her weariness she grew bitter, distrustful, unfaithful. But was the fault hers entirely? On the other hand, is it not also true that often those in charge are helpless? Right here let us be warned against another danger,—favoritism. Every one feels more attracted by one person than by another. But woe to the Motherhouse whose leaders permit their feelings to influence their actions and decisions. They will cut to the quick those who are slighted, will cause dissensions, create parties and may give offence which will cause souls to turn even from Christ.

Quite helpless are we over against the dangers inherent in the temperament. Each Sister must be studied and guided accordingly. The easy going must be stirred up, the over-zealous checked, the too lenient held to account, the over-exacting toned down, the light-hearted warned, the over-conscientious comforted; the proud rebuked, the diffident encouraged, the dreamy optimist disillusioned, the pessimist cheered up. If this be done, the variety of temperaments will result in a most helpful harmony for the spiritual advancement of all; if neglected, the dangers in this variety of temperaments may be sufficient to disrupt the Sisterhood. At this point again we must emphasize the need of co-operation by everyone in that love that "beareth, believeth, hopeth and endureth all things."

Among the dangers to the spiritual life, coming from without, be it sufficient to point merely to three.

The one is the spirit of worldliness. Having taken possession of not a few of our congregations and carried away so many of the best of our young women to a life of mercenary aims and unrestricted self-indulgence, it is by no means easy to guard against this spirit which would undermine the very foundations of the diaconate. Our Sisters are not spared the temptations of the world, the flesh and the devil.



The other danger is the over-estimation of the diaconate by some who heap undue praise upon our Sisters, and the underestimation by others, even church members, who urge them to leave the diaconate on the plea that they "can serve the Lord just as well in other callings of life." We must help our Sisters to think soberly of their work, but also to appreciate the greater service they can render in nursing, teaching, visiting, etc., as deaconesses, as acknowledged representatives of the Church, than they possibly can in private work or under the direction of secular agencies.

And a third danger is the almost ceaseless criticism of the present regulations of the diaconate, the general policy of the Mother-houses and above all the garb. This criticism frequently comes from church-members whose intentions are good, who wish to see the work of the Church prosper, and for these very reasons feel free to express their disapproval. I was not aware of this danger until a faithful young Sister recently gave vent to her feelings and said: "Why don't the people leave us alone in our work? When one must hear such constant demands to change this, that or the other things, one is really tempted to give up the work and retire into private life." Surely we must bear also this and keep before us constantly our high calling, our wonderful privilege of service in Christ's name, and the great need of the Church in her congregations and institutions. For this reason it may be well that we are subjected to criticism and dangers; they keep us alert and close to Christ. We gladly bear with our friends who unintentionally discourage us and who would deplore the consequences of their criticism were they conscious of it. Let us on the other hand keep before us constantly our high calling, our wonderful privilege as His servants, and the great need of the Church in her congregations, institutions and mission fields. Let us rejoice in the Lord's assurance: "Fear not, I have overcome the world." Dangers and struggles develop powers, personality, and advance Christ's cause and assure the greater blessings. No cross, no crown. May God give us wisdom and strength, joyful assurance and unfaltering faithfulness until we are permitted to enter into the eternal joy of our Lord.





LUTHERAN DEACONESS MOTHER HOUSE AT OMAHA, NEB.



The Sixteenth Conference  
*of*  
Lutheran  
Deaconess Motherhouses  
IN AMERICA



MILWAUKEE, WISCONSIN  
May 20 - 22, 1924





## PROCEEDINGS

The Sixteenth Conference of Lutheran Deaconess Motherhouses in America convened May 20th to 22nd, 1924, at the Lutheran Deaconess Motherhouse, Milwaukee, Wisconsin. It was opened in the customary way by Vesper Services. These were held in the Chapel of Milwaukee Hospital where the delegates and a considerable number of Sisters and personnel of the institution and friends from the city had assembled. Rev. A. Gruhn conducted the services and extended a cordial welcome to the Conference in behalf of the entertaining Motherhouse. Rev. E. F. Bachmann, D. D. responded in behalf of the Conference. A Sisters' choir sang an anthem.

After the services a lecture illustrated by stereopticon views from Kaiserswerth, Neuendettelsau, and from the different Lutheran Deaconess Motherhouses in America and their fields of labor was given by Rev. Herm. L. Fritschel, D. D. The beginning and the development of the Institution of Protestant Deaconesses, whose seventy-fifth anniversary was to be celebrated the following Sunday was specially dwelled upon.

### FIRST DAY SESSION

Wednesday May 21.

The Conference was called to order at 9 A. M. by the President, Rev. E. F. Bachmann, D. D. and opened by devotion led by Prof. J. L. Nydahl, of Minneapolis. The following Motherhouses were represented by the following official delegates:

## OFFICIAL REPRESENTATIVES.

1. The Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by  
Rev. E. F. Bachmann, D. D., Pastor.  
Sister Julia Mergner, Directing Sister.  
Sister Grace Lauer.
2. The Lutheran Deaconess Motherhouse, Milwaukee, Wis. represented by  
Rev. August Gruhn, Pastor.  
Sister Catharine Dentzer, Directing Sister.  
Rev. Herm. L. Fritschel, D. D., President of the Board.
3. The Lutheran Deaconess Motherhouse and Training School of the United Lutheran Church, Baltimore, Md., represented by  
Rev. Chas. E. Hay, D. D., Pastor.  
Sister Sophia Jepson, Head Sister.  
Rev. U. S. G. Rupp, D. D., of the Board.
4. The Immanuel Deaconess Institute, Omaha, Neb., represented by  
Rev. Emil G. Chinlund, S. T. D., Pastor.  
Sister Elna Johannsen, Directing Sister.  
Sister Ida Samuelson.
5. The Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn., represented by  
Rev. E. Berntsen, Pastor.  
Sister Lena Nelson, Directing Sister.  
Prof. J. L. Nydahl, President of the Board.
6. The Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., represented by  
Rev. O. C. Pederson, Pastor.  
Sister Lena Brecklin, Directing Sister.  
Rev. J. C. Herre, of the Board.
7. Bethesda Deaconess Motherhouse, St. Paul, Minn., represented by  
Rev. A. Noren, of the Board.  
Sister Nellie Petersen.  
Sister Sophie Hilberg.

8. The Lutheran Deaconess Home, Chicago, represented by  
Sister Ingeborg Sponland, Directing Sister.  
Sister Elise Malstad.
9. The Eben-Ezer Deaconess Institute, Brush, Colo.  
Rev. A. W. Andersen, Chicago, of the Board.

### VISITORS:

The following visitors attended the sessions:

Sisters: Ingeborg Carlberg, Joliet, Ill.; Anna Friedland, Bethanien—Berlin; Anna Schoenleber, Stuttgart; Ingrid Andersen, Minneapolis; Ruth Thornblade, St. Paul; Sophie Thorkeldsen, Brooklyn, N. Y.; Frieda Haff, Chicago; Gena Ensberg, Minneapolis; Anna Huseth, Chicago; (Alaska); Edith Bube, Philadelphia; Ida Lindquist, Chicago; Louise Golder, Cincinnati, O.; Marie Neuendorf, Cincinnati, O.; Dena Froiland, Chicago; Martha Bakke, Chicago; Martha Hansen, Baltimore; Caroline Williams, Chicago; Ingeborg Borgen, Chicago; Nellie Oleson, Chicago; Martha Hagen, Chicago; Christine Seversen, Chicago; May Gullickson, Chicago; Malene Sarbo, Chicago.

The Pastors: Ambrose Hering, Pittsburgh; G. Doering, Jersey City, N. J.; A. W. Doty, Rochester, Pa.; A. C. Hueter, Toledo, O.; H. B. Kiedahl, Minneapolis; Chas. P. MacLaughlin, D. D.; Pittsburgh; H. Foelsch, Ashton, Ill.; E. F. Ritter, Toledo, Ohio; John H. Raker, Allentown, Pa.; Henry F. Schuh, Toledo, Ohio; Dr. and Mrs. O. J. Waters, Chicago.

In the President's address, delivered by Rev. E. F. Bachmann, D. D., the unity in the diversity of deaconess institutions and the fundamental spirit of consecrated service out of love to Christ as essential in the female diaconate were emphasized.

The Secretary's Report giving a general survey of the deaconess work of the Lutheran Church in America at present was read by Rev. Herm. L. Fritschel, D. D.

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THE SECRETARY'S STATISTICAL REPORT, MAY 1st, 1924.

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	Total	Consecrated Deaconesses	Probationers	Pupils	Stations	Fields
Philadelphia, Pa. — Mary J. Drexel Home and Philadelphia Mother- house of Deaconesses .....	94	69	25	1	5	9
Milwaukee, Wis. — Lutheran Dea- coness Motherhouse .....	51	42	9	—	5	5
Baltimore, Md.—Deaconess Mother- house of the United Luth. Church	60	45	15	2	3	12
Omaha, Nebr.—Immanuel Deaconess Institute .....	40	34	6	2	5	16
Minneapolis, Minn. — Norwegian Lutheran Deaconess Institute...	18	14	4	—	2	4
St. Paul, Minn. — Bethseda Dea- coness Home and Hospital.....	20	16	4	2	2	4
Chicago, Ill., — Lutheran Deaconess Home and Hospital .....	61	50	11	4	2	11
Brooklyn, N. Y.—Norwegian Luth- eran Deaconess Home and Hos- pital .....	12	10	2	1	—	4
Brush, Colo. — Eben-Ezer Mercy Institute .....	7	4	3	—	3	—
*Fort Wayne, Ind.—Lutheran Dea- coness Home and Hospital.....	5	5	—	19	2	—
	—	—	—	—	—	—
TOTAL .....	368	289	79	31	29	65

\*Not officially connected with Conference.

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## THE MOTHERHOUSES AND THEIR STATIONS.

Figures in parenthesis indicate number of Sisters at the respective stations.

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave., Philadelphia, Pa. — Rev. E. F. Bachmann, D. D., Pastor; Deaconess Julia Mergner, Directing Sister.

Stations: At Philadelphia: Home for Aged (2). Children's Hospital (7). Dispensary (1). Kindergarten (2). Lankenau School for Girls (11).

Fields of Labor: Lankenau Hospital, Philadelphia (26). Social Service (2). Kensington Dispensary for the Treatment of Tuberculosis (1). "River Crest" for Tubercular Children, Phoenixville, Pa. (2). Zurbrugg Memorial Hospital, Riverside, New Jersey (2). Home for the Aged, Erie, Pa. (2). Tabor Home for Destitute Children, Doylestown, Pa. (4). Parish Work (7). West Indies Board, New York (1).

2. Lutheran Deaconess Motherhouse, 2222 Cedar Street, Milwaukee, Wis. — Rev. Aug. Gruhn, Pastor; Deaconess Catharine Dentzer, Directing Sister.

Stations: At Milwaukee: Milwaukee Hospital (20). Layton Home for Invalids (3). Motherhouse (3). Passavant Hospital, Pittsburgh (7). Passavant Homes for Epileptics, Rochester, Pa. (6). Orphans' Home, Zelienople, Pa. (2).

Fields of Labor: Home for the Aged, Zelienople, Pa. (3). Home for the Aged, Toledo, O. (2). Orphans' Home (3). Parish Work, Milwaukee, Wis. (1). New Guinea, Foreign Mission (1). Orphans' Home, Waverly, Ia. (1).

3 Deaconess Motherhouse of the United Lutheran Church, 2500-2600 W. North Avenue, Baltimore, Md.—Rev. Chas. E. Hay, D. D. Pastor; Deaconess Sophia Jepson, Head Sister.

Stations at Motherhouse: Kindergarten (1). School of Religious Instruction (1). Nursing (2).

Fields of Labor: Tabitha Home for Aged and Orphans', Lincoln, Neb. (1). Orphans' Home, Loysville, Pa. (1). Children's Mission Home, Knoxville, Tenn. (1). Inner Mission Society, Baltimore, Md. (1). Girls' Hospice, Baltimore, Md. (1). Lutheran Settlement House, Philadelphia, Pa. (1). Parish Deaconess (28). Franke Home for the Aged, Charleston, S. C. (1). National Lutheran Home for Aged, Washington, D. C. (1). Summerland College, Leesville, S. C. (1). Foreign Missions: Muhlenberg Mission, Africa (3). Virgin Islands (1).

Stations: At Omaha: Immanuel Hospital (11). Nazareth Home



for the Aged and Invalids (7). Bethlehem Children's Home (2). Motherhouse (5). Home for the Aged, Stromberg, Nebr. (1).

4. The Immanuel Deaconess Institute, Omaha, Nebr., 34th and Meredith Ave. — Rev. Emil G. Chinlund, S. T. D., Pastor; Deaconess Elna Johansson, Directing Sister.

Fields of Labor: Parish Deaconesses (5). Immanuel Girls' Hospice, Chicago, Ill. (1). Augustana Nursery, Chicago, Ill. (1). Old People's Home, Madrid, Ia. (1). Orphans' Home Joliet, Ill. (1). Augustana Mission Colony, Minneapolis, Minn. (1). Home for the Aged, Worchester, Mass. (1). Emanuel Hospital, Portland, Ore. (1). Home for Aged, Alexandria, Minn. (1). Zion Society for Israel, Omaha, Nebr. (1). China Mission (1).

5. Lutheran Deaconess Home and Hospital, 1417 E. 23rd St., Minneapolis, Minn. — Rev. E. Berntson, Pastor; Deaconess Lena Nelson, Directing Sister.

Stations: Motherhouse (6). Deaconess Hospital (4).

Fields of Labor: Home for Aged, Paulsbo, Wash. (1). Bethesda Homes, Willmar, Minn. (1). Girls' Home, Madagascar (1). St. Augustin, Madagascar (1).

6. Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th Street, Brooklyn, N. Y. — Rev. C. O. Pederson, Pastor; Deaconess Lina Brechlin, Directing Sister.

Stations: At Brooklyn: Hospital (7). Motherhouse (1). Africa (2). China (1).

Fields of Labor: Parishes — Brooklyn and Minneapolis (2).

7. Bethesda Deaconess Home and Hospital, 10th and Waconta Streets, St. Paul, Minn. — Rev. J. A. Krantz, D. D. Pastor; Deaconess Eleanore Slattengren, Directing Sister.

Stations: Bethesda Hospital (2). Bethesda Invalid Home (2).

Fields of Labor: Lutheran Young Women's Home, St. Paul, Minn. (1). Inner Mission (1). Jewish Mission (1). Parish (1). China Mission (2).

8. Lutheran Deaconess Home and Hospital, 1138 North Leavitt Street, Chicago, Ill. — Rev. A. Oefstedal, Pastor; Deaconess Ingeborg Sponland, Directing Sister.

Stations: Kindergarten, Chicago, Ill. (1). Day Nursery, Chicago, Ill. (1).

Fields of Labor: China (11). Madagascar (6). Alaska (2). Jewish Mission (1). Home Finding and Juvenile Court, Chicago, Ill. (1). City Mission (1). St. Olaf College, Northfield, Minn. (1). Bethesda Hospital, Crookston, Minn. (1). Aase Haugen

Old Peoples' Home, Decorah, Ia. (1). Children's Home, Edison Park, Ill. (2).

9. Eben-Ezer Mercy Institute, Brush, Colo. — Rev. J. Madsen, Pastor; Sister Ingeborg Hansen, Directing Sister.

Stations: Bethesda Sanatorium (3). Elim Hospital (3). Nazareth Old Folks' Home (1).

10. Lutheran Deaconess Home of Synodical Conference, Ft. Wayne, Ind. — Rev. B. Poch, Pastor.

Stations: Hospital, Ft. Wayne (5). Hospital, Beaver Dam, Wis. (4). Parish, St. Louis, Mo. (1).

### SUMMARY OF SPHERES OF LABOR OF LUTHERAN DEACONESSSES.

	Institutions & Stations	Sisters
General Hospitals .....	14	75
Tuberculosis Sanatariums .....	2	2
Tuberculosis Dispensaries .....	2	2
Private Nursing .....	1	2
Homes for Invalids .....	3	11
Homes for Epileptics .....	1	6
Homes for Aged .....	15	20
Orphans' Homes .....	5	8
Children's Homes .....	4	9
Nurseries .....	2	2
Schools for Girls .....	1	11
Schools for Religious Instruction .....	1	1
Kindergarten and Training Schools .....	3	4
Parish Work .....	44	44
Girls' Hospices .....	3	3
Inner Mission Societies .....	2	2
Jewish Missions .....	3	3
Social Service .....	1	1
Juvenile Court .....	1	1
Settlement House .....	1	1
Mission Colony .....	1	1
Colleges .....	2	2
City Missions .....	1	1
West Indies Mission, New York .....	1	1

### FOREIGN MISSIONS.

	Stations	Sisters
Africa .....	2	5
Alaska .....	1	2
China .....	4	15
Madagascar .....	3	8
Virgin Islands .....	1	1
	11	31
	125	244

# NUMBER OF SISTERS IN

1897	.....	163	Sisters
1899	.....	197	"
1903	.....	205	"
1904	.....	220	"
1905	.....	238	"
1907	.....	294	"
1908	.....	305	"
1910	.....	313	"
1912	.....	353	"
1914	.....	357	"
1916	.....	362	"
1918	.....	364	"
1920	.....	353	"
1922	.....	361	"
1924	.....	368	"

## HISTORICAL DATA — MAY 1922 to MAY 1924.

Philadelphia, Pa. — Mr. Carl Falkenroth, candidate of Theology from Germany became assistant pastor of the Deaconesses Motherhouse, April 1, 1924.

Baltimore, Md. — An evening School of Religious Instruction for Christian workers was opened in autumn of 1923 at the request of the Lutheran Pastors Association of Baltimore. Four class periods are held weekly for a term of thirty weeks. One hundred and three students are enrolled.

Minneapolis, Minn. — At the Lutheran Deaconesses Home and Hospital Rev. E. Berntson began his work as Rector, December 15th, 1922.

Brooklyn, N. Y. — The Lutheran Deaconesses Home and Hospital at Brooklyn, N. Y. records its claim of being the First Norwegian Lutheran Deaconess Motherhouse in America, founded by Elizabeth Feede, pioneer Deaconess connected with Motherhouse at Christiana, Norway. Date of founding 1883.

Chicago, Ill.—Deaconess Home and Hospital. In June, 1923 the institution was reincorporated under the name of Lutheran Deaconesses Home and Hospital. This institution is about to begin an addition estimated to cost about \$375,000.00.

Ft. Wayne, Ind. — Rev. B. Poch entered upon his duties as Superintendent of the Lutheran Deaconesses Association within the Synodical Conference December 1st, 1923. The organization was effected August 17, 1919 at Ft. Wayne.

2200 copies of the Sixteenth Conference had been printed at a cost of \$276.83 and distributed among the Motherhouses of the Conference. The traveling expenses of the official delegates had been equalized by the Treasurer.

### ELECTION OF OFFICERS:

The following officers were elected for the next two years:

President Rev. E. F. Bachmann, D. D. of Philadelphia, Pa.

Vice-President Rev. Emil Chinlund, S. T. D. of Omaha, Nebr.

Sec.-Treasurer Rev. Herm. L. Fritschel, D. D. of Milwaukee, Wis.

The subject for discussion in the morning session was introduced by thesis presented by Rev. C. O. Pederson, of the Norwegian Lutheran Deaconess Motherhouse of Brooklyn, N. Y. on: "Our work must be organized along practical lines and must live in the present and plan for the future". The discussion of the thesis took up the balance of the morning session.

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### AFTERNOON SESSION.

The afternoon session was devoted chiefly to the consideration of the educational work of the Motherhouses. Rev. Emil G. Chinlund, S. T. D, Rector of the Immanuel Deaconess Institute of the Augustana Synod, Omaha, Nebr., presented a paper on: The desirability of a standard minimum theoretical course in all Motherhouses connected with our Conference. After due consideration of the subject, Rev. Chas. E. Hay, D. D., Pastor of the Lutheran Deaconess Home and Training School of the U. L. C. at Baltimore, Md. presented for discussion a paper on : Should there be an advanced course of systematic instruction for deaconesses after the completion of the regular course? (See pages 20-24.)

Various courses of supplementary studies in different Motherhouses were described. Reading courses for special purposes were suggested. Summer schools for deaconesses may be arranged by the individual Motherhouses for their sisterhoods.

It was resolved to create a Standing Committee on Education for the Deaconess Conference, for the purpose of giving the educational functions of the Motherhouses special consideration and to offer information and suggestions to Motherhouses that may desire such. A definite reading course is to be submitted to the Conference for Sisters after the completion of the regular course of instruction.

The Committee on Education appointed by the President consists of Revs. Emil Chinlund, Chairman, Chas. E. Hay, C. O. Pederson and Sister Julie Mergner.

The question of introducing a course of training parish workers other than deaconess was submitted by request of the Womens Missionary Society of the Synod of the Northwest by Mrs. F. C. Hemsing. The feasibility of doing so had been acted upon at a previous Conference and the matter was therefore referred to the Motherhouse chiefly considered.

The officers of the Conference were authorized by resolution to act as a committee with full power to act in behalf of the Conference in all matters relating to legislation concerning Training Schools for Nurses conducted by Motherhouses of the Conference.

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### ROUND TABLE.

At the Round Table Conference the relation of deaconesses from Germany, in America for a longer or shorter period, to American Motherhouses was considered.

A committee consisting of the President and Rev. C. O. Pederson was requested to formulate definite resolutions expressing the consensus of the Conference on this matter. The following report of the committee was adopted:



In view of the fact that certain Deaconess Motherhouses in Germany are considering the advisability of sending Sisters to institutions and other fields of labor in America and are thereby creating a situation in which the best interests of the deaconess work on both sides of the ocean are involved, be it resolved

That the Conference of Lutheran Deaconess Motherhouses declare itself ready to co-operate with Motherhouses of the Kaiserswerth Conference and with other Motherhouses of good standing in making such arrangements with institutions or other fields to be supplied as will safeguard as far as possible the interests of all concerned and

That the officers of the Conference be instructed to so notify the officials of the Kaiserswerth Conference and to take whatever steps may be necessary to carry this action of the Motherhouse Conference into effect.

Sister Anna Friedland of the Deaconess Motherhouse Bethanien, Berlin, conveyed to the Conference cordial greetings of Pastor Thiel, Secretary of the Kaiserswerth General Conference, and expressed in behalf of herself and her fellow deaconesses their profound appreciation of the assistance they had received for their Motherhouses in Germany during these years of extreme need, and of the kindness extended to them personally by the American Motherhouses.

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#### EVENING SESSION 8 P. M.

The evening session was opened by devotions led by Rev. U. S. G. Rupp, D. D. of Frederick, Md.

The paper prepared by Rev. J. A. Krantz, D. D. Pastor of the Swedish Lutheran Deaconess Motherhouse, St. Paul, Minn., who was prevented from being present, was read by Rev. Loren, representing the Board of this Motherhouse. It dealt with: How to cultivate true deaconess spirit. (See pages 24-30.) The subject was further developed by Sister Julia Mergner, Directing Sister of the Deaconess Motherhouse at Philadelphia, who showed how "The Diaconate should be a witness unto our Lord and Saviour." (See pages 30-35.)

## SECOND DAY, MAY 22.

The second day's session was opened at 9 A. M., Rev. E. Berntsen, Pastor of the Norwegian Deaconess Motherhouse, Minneapolis leading the devotions. Sister Sophie Jepson, Head Sister of the Motherhouse at Baltimore, Md., presented a paper for discussion on fostering the spirit of service under various conditions. The spirit of our present times makes it a difficult task, yet the diaconate would give up one of its fundamental principles if it neglected to cultivate this spirit. Care should be excised in receiving and retaining probationers. The cultivation of the Christ-like spirit in a regenerate heart are essential in the training of probationers.

After the discussion of the paper Reports of Committees were in order.

The Committee on uniform terminology for the Deaconesses Motherhouses reported through Dr. Chas. E. Hay and recommended the following terms:

1. Motherhouse or Deaconess Home.
2. Pastor (intead of Rector or Superintendent).
3. Sister Superior or Directing Sister.
4. Sister in Charge (instead of Head Sister or Supervising Sister).
5. Candidate.
6. Training Course.
7. Station (for institution or work owned and managed by Motherhouse.)
8. Field of labor (for institution or work under other Boards.)
9. Release.
10. Investiture.
11. Garb.
12. Board of Directors or Managers.

The committee is to be continued and was instructed to define briefly each term and report again to Conference.

## AFTERNOON SESSION.

The afternoon session was opened at 2:30 by devotions led by Rev. O. C. Pederson of Brooklyn, N. Y. Rev. E. F. Bachmann, D. D., read a timely paper on "Some of our problems of to-day in the light of history". (See pages 35-42.) After its instructive discussion Conference business was in order.

In view of the fact that the first deaconesses came to America in July, 1849, seventy-five years ago, and since this date marks the beginning of deaconess work in America, the Conference resolved to have a brief popular history of the diaconate in America published at this time. A chapter is to be devoted to describe the principles of the female diaconate and the character of its work. Rev. H. L. Fritschel was elected to write the history in co-operation with Rev. E. Chinlund and Prof. J. L. Nydahl. These three are to act as a committee to secure the publication.

Dr. Hay extended in behalf of the Motherhouse at Baltimore, Md. an invitation to meet there for the Seventeenth Conference, two years hence. The invitation was gratefully accepted. The definite time for the meeting is to be determined by the entertaining Motherhouse and the officers of the Conference. The Program is to be arranged as heretofore by the officers. The Secretary was instructed to have the proceedings and papers of the Conference published in pamphlet form in such number of copies as may be required by the Motherhouses.

In view of the fact that the entertaining Motherhouse was about to celebrate on the following Sunday the Seventy-Fifth Anniversary of the founding of the work by Dr. Wm. A. Passavant, the following was adopted by rising vote:

"The Conference of Lutheran Deaconess Motherhouses assembled here for the Sixteenth Convention, desires to convey to the Milwaukee Motherhouse, to its Pastors and Sisters, most deep-felt thanks for the royal hospitality shown

to delegates and visitors to the convention, closing to-day, and desires to assure the generous hosts that these days of mutual counsel and fellowship have by God's grace been rich in blessings and encouragement to all participants.

The Motherhouse Conference furthermore rejoices with the Institution of Protestant Deaconesses, founded 75 years ago, and particularly with the Milwaukee Motherhouse as the consummation of the original hopes of its founder, the late Rev. William Alfred Passavant, D. D., that God in His wise Providence used this great leader and said organization as the first means to transplant organized deaconess work to American soil when in answer to Dr. Passavant's urgent plea Pastor Theodore Fliedner brought four deaconesses from his Motherhouse in Kaiserswerth in July 1849, and that Dr. Passavant by his untiring zeal, wide vision, undaunted faith and all-embracing sympathy inspired the founding of numerous institutions of mercy and of at least two Motherhouses represented at this convention.

All the Motherhouses unite in their congratulations of the Institution of Protestant Deaconesses on the wonderful progress of its various institutions and especially of the work connected with the Milwaukee Motherhouse, and finally

All unite in prayer to Almighty God for His guidance and His richest blessings upon the future development of this Motherhouse and its affiliated institutions of mercy and upon the entire deaconess work in this country which fittingly joins in the celebration of the Diamond Jubilee.

Sister Lena Nelson — Minneapolis,  
Sister Julia Mergner — Philadelphia,  
Sister Sophia Jepson — Baltimore,  
Pastor E. F. Bachmann — Philadelphia,  
Pastor C. O. Pederson — Brooklyn,  
Pastor Emil G. Chinlund — Omaha,

Chairman of The Committee.

Dr. Bachmann called attention to the fortieth Anniversary of the arrival of the deaconesses at Philadelphia and the beginning of this institution, which is to be observed by a special celebration, June 19th in the Philadelphia Motherhouse and extended a warm invitation to all members of the Conference to be present.

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### EVENING SESSION.

A special public meeting to which the congregations of the city had been specially invited for the purpose to becoming better acquainted with the deaconess work was held in the Chapel. Different phases of the deaconess work were presented by Sisters and Pastors of different Motherhouses. Rev. C. O. Pederson spoke on the deaconess work in hospitals, Rev. E. Chinlund on their work in Homes for Incurables, Sister Julie Mergner on the work in Girls' Schools, Sister Ida Lundquist on Jewish Mission Work and Sister Sophie Jepson on the Training School for Parish Workers. The Conference closed with hymn, prayer and benediction, grateful to God for the blessings of fellowship with consecrated co-workers in this cause of His kingdom.

Herman L. Fritschel,  
Secretary.

The Conference of Lutheran Deaconess Motherhouses was followed by the Free Inner Mission Conference held in a downtown church, May 23 to 26. Most of the delegates took part in it. On Sunday, May 25, the Diamond Jubilee of the arrival of the first deaconesses from Kaiserswerth and the founding of the first Protestant hospital in America was celebrated at the Lutheran Deaconess Motherhouse, Milwaukee, by special services in which most delegates took part.



	PAPERS	Page
1.	The Desirability of a standardized Minimum Theoretical Course in all our Motherhouses. By Rev. Emil G. Chinlund, S. T. D. ....	19
2.	Should there be an Advanced Course of Systematic Institution after the Completion of the Regular Course. By Rev. Chas. E. Hay, D. D. ....	20
3.	How to Cultivate True Deaconess Spirit. By Rev. J. A. Krantz .....	24
4.	The Diaconate should be a Witness unto our Lord and Saviour. By Sister Julia Mergner.....	30
5.	Some of our Problems of To-day in the Light of History. By Rev. E. F. Bachmann, D. D. ....	35

THE DESIRABILITY OF A STANDARDIZED MINIMUM  
THEORETICAL COURSE IN ALL MOTHERHOUSES  
CONNECTED WITH OUR CONFERENCE.

By Rev. Emil G. Chinlund, S. T. D., Omaha, Neb.

Some theoretical studies are given in connection with the training of deaconesses at all of our Motherhouses but each Motherhouse has hitherto attended to this matter in its own way. The subject has been considered at several Conferences but without bringing about any uniformity. In a paper touching upon this subject given at the Conference two years ago, I brought out some of the difficulties which militate against a standardized course, and as matters stand I see no way of overcoming these difficulties.

The desirability of a standardized course is unquestioned, for the following reasons.

1. For the sake of the mutual good will among the Motherhouses. Being located so far apart geographically and affiliated with different branches of our Lutheran church, as most of us are, this reason is perhaps not very vital. Nevertheless we do have some things in common. As the years go, we shall no doubt become more closely united, and because of this fact the course of studies offered to our pupils ought to be very nearly uniform.

2. In the second place a standardized course would be fair to the pupil. The courses of theology offered to the candidates for the Holy Ministry in our Theological Seminaries are now practically the same. This is doing justice to the young men who pursue these studies. Complete uniformity will always be impossible because of differences in the personnel of the respective faculties, but aside from this it matters little which Seminary candidates choose in which to pursue their studies. It ought to be also in our Deaconess Institutes. The consecrated deaconesses of our church ought to have had as similar a course of training as possible. The Diaconate is one office, and we ought to be fair to all candidates in the equipment which is given them for their work.

3. This leads us to a third reason for uniformity in training, namely, for the sake of the Diaconate itself. In my last paper I stated that other things being equal, a pupil who comes to our Motherhouse with a High School preparation, or even more, ought to make the more efficient deaconess. Possibly it would elevate the Deaconess cause in the eyes of our young women if our Motherhouse made a definite educational require-

ment of from two years of High School to High School graduation, or an equivalent number of credits before enrollment. I am not ready to make that assertion or recommend it but it bears consideration. Any legitimate means of making the Diaconate popular, in the best sense of the word, should be adopted.

4. Closely allied to the foregoing reasons I would mention efficiency of service. The rules governing admission of pupils to our Motherhouse bring out clearly the type of young women who are desired. Among the chief requirements are soundness of body, cheerfulness of temperament, ability to fit oneself to existing conditions, and last but not least, experience of God's saving grace and an earnest desire to serve the Lord.

If these requirements could be united with a thorough mental training, the Diaconate would beyond any doubt be able to render such services in our day and age, that both the church and the public at large would be forced to recognize its efficiency and give it a much higher rating than is now the case in many instances.

The curriculum of such a standardized theoretical course may be worked out of the two plans printed in the last report. Possibly the cause would be best served by electing a standing committee on education. We ought to do something tangible and definite, and not only spend time at our Conferences discussing the matter.

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#### SHOULD THERE BE AN OUTLINED COURSE OF ADVANCED INSTRUCTION FOR DEACONESSES AFTER COMPLETION OF THE REGULAR COURSE?

By Rev. Chas. E. Hay, D. D., Baltimore, Md.

It will be observed that our theme has in view a possible provision similar to that known in many strictly educational institutions as a postgraduate course. It rests upon the presumption of a definite and well sustained regular course covering the probationary period prescribed by a motherhouse. The tendency in all our institutions has been to lay increasing emphasis upon this regular course, to make it as complete as possible. The aim has been that each consecrated Sister may be thoroughly furnished unto every good work. That this ideal has been so nearly realized in many cases is ground for sincere gratitude, but this very fact has made it the more imperative that every effort be now made to maintain the high standard of character and efficiency which has been attained and to meet the constantly enlarging expectations of the church.

A glance at the register of the topics discussed at our biennial conferences will indicate the anxiety of all our motherhouses to continually broaden the scope of the instruction given in the preparatory years. The great variety in the educational development of the candidates annually admitted makes it impossible to outline in advance a course of study adapted to all. The combination of technical instruction and actual practice which is such an admirable feature in most motherhouses imposes an almost insuperable barrier to the maintaining of regular hours of instruction and the consequent proficiency in subsequent labors in the diaconate.

The question is a pressing one: Is a motherhouse discharging its whole duty to its Sisters by crowding all possible study into the two years of preparation and then sending them out as exemplars of Christian knowledge and ability in all the trying situations which they must face? Can they be expected to scatter bright rays of heavenly truth and practical wisdom all along their pathway if they have no further opportunity to rekindle their lamps from the glowing flames of other consecrated hearts and gather inspiration from the registered experience of other laborers in the great field of Christ-like ministry?

True, earnest toilers gather wisdom as they toil. Experience is a great teacher. Recognizing this fact, it is not surprising that congregations and institutions should so frequently ask for "an experienced deaconess". But the question before us is: Should our deaconesses be compelled to depend upon haphazard experience of their own as they stumble along their lonely path without counsel from the motherhouse or an inspiring word from other sources — without drawing in some way from the garnered wisdom of past ages and learning from the trials and triumphs of the wisest leaders of the present day? In a word, should not the motherhouses arrange for them an advanced course of reading and study?

It is not the province of this paper to outline such a course of study in detail, but it should not be difficult to fix upon the general topics to be embraced in it. The first place must always be given to a continued study of the Divine Word. The wells of salvation are always full to overflowing, but we all need in hours of physical languor and mental lethargy some stimulus from without to encourage us to draw the living water and thus find the refreshment needed for our spiritual health. Although the essential truths of Scripture are so plainly revealed

that he may run that readeth, yet the most mature believer must often feel the need of the guiding hand of those who have gone before him in order to catch new glimpses into the depths of divine wisdom and inspiring visions of the divine glory. Can any of us imagine that the Bible hours during the brief years of study in the motherhouse can furnish all the help that our Sisters may need in their lifetime study of the sacred records?

How important, too, in cultivating a growing enthusiasm in the work of the kingdom, that our Sisters should be constantly reminded that they are treading in the paths the saints have trod, that they should realize that they are in the vanguard of a great army marching through the ages, carrying the Cross of Christ from victory unto victory! Their little daily tasks may seem so trivial, their wearying toil appear to leave so little impress upon the course of human progress! But if they are kept mindful of the glorious achievements of the Church of Christ in ages past and think of themselves as comrades of Mary of the alibaster box and Dorcas of Joppa and Phoebe of Cenchraea, of Elizabeth Fry and Florence Nikhtingale, with what new courage will they face their irksome tasks! All down the Christian ages there has been an unbroken line of heroic souls giving full proof of their ministry of love. Why should not our Sisters as they struggle with the problems of the present be enabled to draw inspiration from the rich treasures of Christian biography?

But, whatever the achievements of the past, we are living in an age of thrilling opportunity. The doors of the nations are open to Christian effort as never before. The Church has never been so fully equipped. We are in hourly communication with the ends of the earth. We have great international organizations concentrating their energies upon the one supreme task of winning the whole wide world for Jesus. Shall our deaconesses not feel the thrill of these worldwide movements? Within the Church at home there is a multiplying of agencies, an extending and co-ordination of effort. The men are putting their shoulders to the wheel; the women are laboring tirelessly for the needy in home and foreign lands; the children are carrying their little torches for Christ. Beyond the quickening of interest in these lines of activity, we are witnessing in our day the releasing of two mighty forces, each of which opens a boundless field of opportunity, both of them directly in the line of appropriate deaconess service. There is the great Inner Mission field. It is only the very recent years that have brought



to us even this modern term, and multitudes are still asking what it means? The situation is not unlike that in Germany when the great Wichern launched his "Denkschrift" 76 years ago. There had been individual attempts to apply the Gospel to prevailing temporal and spiritual needs, but the Church at large took little heed. There was no co-ordination of effort, no systematic study of the field, no specific training of workers. We welcome this new ally in the field grown so familiar to the diaconate. May our deaconesses not help us and may we not help them in finding our place in this broadening field of saving love?

And what wonderful progress has been made in the last five years in the promotion of weekday religious instruction! In some form or other, such instruction has been a cherished tradition in the Lutheran Church from her birth. But now, behold, all churches are joining in demanding it. The public school authorities are advocating and welcoming it. The opportunity has come so suddenly that the churches are not ready to meet it. Happily, our own church is not found altogether unprepared. In many places in the West, the tradition of the parochial school, if not its actual existence, still lingers and our deaconesses in New York City have for years carried out a careful program of religious teaching with graded classes. In the United Lutheran Church, a joint committee, consisting of representatives of the Parish and Church School Board, the Board of Deaconess Work, and the Inner Mission Board, is diligently at work upon the preparation of a standard schedule of studies for such schools. In Minneapolis and Chicago we have specific schools for the training of Inner Mission workers. The Baltimore Motherhouse gathers more than 100 children in a nearby church on two afternoons weekly, arranged in seven grades. The majority of deaconesses engaged in parish work will doubtless soon be called upon to participate in the conduct of such schools. Shall the motherhouses give them no aid in preparing for the task?

Yet one more call for continued study upon the part of deaconesses is seen in the spread of many destructive errors in our day. The most of these are but a revamping of long-exploded falacies, but they are now championed by many who hold positions of influence in educational institutions and even in the church. It is of course to be presumed that our candidates will be duly warned and fortified against the most of these deceptions during the regular course, but the mystery

of iniquity is hydra-headed and the pleas of lying tongues are specious. It is seldom, indeed, that a Sister can be unsettled in her own faith, but she should know how to protect other souls from shipwreck. Must she be left to battle with these adverse winds unaided?

In the preparation of such an advanced course of instruction, certain considerations should be borne in mind. As it is designed to be supplementary to the regular course, and as the latter varies so largely in content and extent, the suggested schedule can be only in outline. Beyond a few standard authorities, the text-books would vary in the different motherhouses and text-books and topics may vary in each motherhouse as conditions vary from time to time. The course should be, as suggested, systematic. It should be progressive, advancing in some definite order. It should be as comprehensive as possible, arranged to run through a number of years. Yet it should be flexible, capable of modification as circumstances or the varied requirements of individual Sisters may indicate.

Assuming that such an advanced course may eventually be prepared, and accepted in principle by all our motherhouses, the question will still remain, how it may be made available to the Sisters. For the deaconesses resident in the motherhouses, the problem will be mostly that of finding appropriate hours for class-room work. The number of these may be limited, as the mature Sisters may be trusted to use faithfully the literature provided, meeting only for an occasional quiz and for free comment. For deaconesses upon outstations it would be necessary to arrange some system for distribution of text-books and written examinations.

The conclusion to which our brief study of the problem presented leads us is therefore that there should be an outlined course of advanced instruction for deaconesses after completion of the regular course. They deserve the privilege in view of their faithful discharge of often monotonous duties. They need it for the maintaining of mental alertness, the development of spiritual power and the increase of efficiency.

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## HOW TO CULTIVATE TRUE DEACONESS SPIRIT.

By Rev. J. A. Krantz, D. D., St. Paul, Minn.

Every organization is characterized by some particular trait expressive of the innate ideals and the aim for which it has come into existence. The government has its patriotism because of the

constitution; the political parties have their principles; the church her confessions and the life and activities emanating therefrom; the institutions have their slogans; the ministry has its dignity and devotion to service, and the Deaconess calling has also its special spirit. It is the latter with which we are to concern ourselves in our discussion.

What, then, constitutes a true Deaconess Spirit?

To arrive at a clear understanding, we must first of all have a correct conception of the term "Diaconate" and the things that enter into it. The meaning implies service, and in the biblical and historic sense it refers to organized service within the church of God, or a churchly office existing to care for the many needs of mankind, especially among the sick, the poor and the fallen. This, then, will bring us to the greatest of servants, Christ Jesus, his way of working and serving, his view of service and the spirit in which the service was performed. He always looked upon service as the greatest thing in life, and his appreciation and estimation of the value of life was in proportion to the service rendered to God and to fellow man as he e. g. referred to in the story of the Good Samaritan, in Zachaeus, Cornelius and others and also as presented in connection with the solemn events of the judgement day. The apostle Peter speaks of Jesus as "going about, doing good and helping all." And of himself Christ says: "The Son of man has not come to be ministered unto, but to minister and give his life for many." His entire day was used in continual service. He placed himself to the disposal of his heavenly Father declaring, "I have come to do thy will, O God." Therefore he looked upon this service as a sacred act not merely when he gave himself over to the ministry of the Word and prayer, but just as much when he healed the sick, fed the multitudes, journeyed himself tired or worked in the carpenter shop acquiring the mastery of that handicraft. To him all service was alike a divine service which he performed under the eyes of his heavenly Father, and therefore his heavenly Father could always acknowledge same, declaring, "This is my beloved Son, in whom my soul is well pleased."

But into this service Christ infused a special spirit which characterized it. To him it was not mere duties performed because of his ministry, nor was it routine work, devoid of special charm or interest, but to him it was an inspiration, he put his heart into it. He was moved with compassion, put a life-touch into all his deeds and mingled them with prayers. He invoked the blessing of his heavenly Father and caused these blessings to be passed along to others. Therefore his work and ministry

created a special atmosphere, and in his presense you could not but feel the effects of it. This same spirit was transplanted into the hearts of his disciples, and hence they looked upon Christ's way and did all things in that same spirit and admonished all Christians to emulate them. "Whatsoever, ye do in word or deed, do all in the name of Jesus, giving thanks to God and the Father by him."

In the women of Holy Writ we find the same desire to serve and to perform the service in the same spirit. By innate desire woman finds her anchorage either when her arms embrace an infant placed there by God's creative act, or else when she can set her life apart for works of charity. In the former case the home will be the world to her of which she is the uncrowned queen and whose love and duties will fill and make the home and hearts happy, and in the latter case she will find herself when she gets in contact with the sufferings and ills of mankind. She has the sympathy and love and the devoted service to give which will bring cheer and good will to the needy and suffering. When God has touched their hearts with his love, they bring into the work the great fundamental principle which must lay as a foundation for all works of charity, namely to recognize Christ in every human condition and do service unto him in the sick and needy one which has come in her way. Then service will not only have a charm but also a blessing and reward for the hand that rendered the service. Then special duties will not be selected in this service, but the Christian will place himself entirely to the disposal of the one in need, just as Christ brings it out in the story of the Good Samaritan, who placed himself, his beast, his time, his money to the service of the needy soul.

This spirit is to be cultivated by and among the Sisters above all, as that will always be the one thing which will characterize their calling. Though the Diaconate is the most ideal calling in life, yet it is beset with a great many temptations and petty strifes because we are still in the world and no calling will serve as a barrier against the heart with the many innate evil inclinations. These are of the same hindering kind as the weeds are in our gardens. The good seed has been planted and is growing, but it needs constantly to be cultivated and the garden weeded if we would expect to reap a harvest. The Sisters will therefore have to submit to the training and guidance of the Home, always manifesting a spirit of submission and obedience in all things. And just as they have given themselves unreservedly over to God and to his will, so they will always obey the authorities of the Home, evidencing a spirit of willingness to go wheresoever they are sent



and do the things with which they have been charged to the best of their abilities, even the unpleasant things. Thus will be created a true spirit of service which will mean so much for the work and gain friends for the same. This spirit of unconditional submission and willing service wherever sent must never be lacking in the Sister. And even though confined to the sickbed or to an involuntary life of inactivity, the same spirit must be in evidence, glorifying God even in sufferings.

Another trait of the true Deaconess spirit is to be found in the cultivation of the individual prayer life. Because the Sister is called upon not only to give continually but also to bring to all she comes in contact with the impression that she stands in closest communion with her God so that they through her might experience God's very presence in her work and conversation. And in order to cultivate this spirit she must be given time for seclusion and rest and for the study of the word of life. Not by mere habit but by actual and spiritual need she must never absent herself from the services of the church without the most urgent cause. It is at the church and in her private retreat she is to grow strong to her spirit in order to be able to perform her different tasks and to be a true handmaid of the Lord. It behooves the pastors to do all they can to encourage them along these lines, thereby bringing out what is best and most telling in the cause of the Diaconate.

The relation of the Sisters towards each other is also an other vital matter of the greatest importance in cultivating true Deaconess spirit. Just as the eyes of all in the synagogue in Nazareth were fixed upon the great Nazarene because of the name he had made for himself and his city, so the eyes of all are fixed upon the Sisters because of their calling and consecration for a special office of service in the church. The world in general expects more of a Pastor and a Deaconess than of other classes of people because they have been set aside for the things of God and his church. Strifes and misunderstandings will lower the standard of professed Christianity in the same proportion as the confessors fall down or live up to the high demands and precepts set forth in the Bible. Constituting a Sisterhood, the sisters will display a loving interest in each other, be forbearing and trying to do all in their power to encourage in the different duties to be performed. Nothing is more touching than to note the hearty interest the Sisters take in each other and in their calling.

The evident trend of our age is a drifting away from the scriptural and historic ideals of the Diaconate and the manner of service. In olden times the Deaconess was the servant of God



and of the church, not so much along so called evangelistic lines (a service by mere words and preaching) as in performing those duties which the hand found to do. This kind of service is looked down upon today as unbecoming the Deaconess and is therefore made unattractive. This is in many cases undoubtedly one of the reasons why the calling does not appeal to the young woman of today. The eyes are taken away from the Christ, "the Son of a carpenter" who spent the greater part of 30 years in performing manual labor. So diligently and devotedly did he perform the tasks of the day that he merited the praise of his heavenly Father. When the eyes are taken away from Christ and his service, then work becomes a mere drudgery without any connection with God or heaven and then life and humankind will become unsolved problems and man will come out on the wrong side of all things. He will go amiss of the sweetest joys and the greatest blessings in store for him both in the present life and in the life to come.

It is worthy of note that Christ in classifying the deeds of "the blessed of his Father" on the great day of reward, enumerates 5 special classes which required manual service and only one, the visit to the prisons, which needs not necessarily refer to any work performed by hand or otherwise. Labor has always a dignified standing in the eyes of God and in the Bible. And when the apostle Paul refers to the well known Sister Phoebe, he says of her and her service, "She herself has been a helper of many and of mine own self." This indicates the scope of her service. It is true, the Sister will always bear testimony of her Lord by her words, but mere words will often be ineffective when not accompanied by telling acts. The dear soul Mary of Bethany—one of the most sublime characters of the Bible—"annointed the feet of Jesus, and wiped his feet with her hair." Yes, if we would be true servants and followers of the Lord Jesus, we will have to raise these hands of ours towards heaven declaring, "Lord, I have not withheld these hands of mine from service but gladly used them in serving thee in the sick and needy among my fellow men." This spirit will sacredly have to be guarded, because if it be lacking, the bottom, so to speak, will fall out of the Diaconate.

There is still another thing we must not lose sight of in trying to cultivate true Deaconess spirit and that is the question of sacrifice. This has scared so many a young woman away from the thought of devoting her life to some good cause. We measure usefulness and happiness of life by a monetary scale. We have so many interests at stake in the church activities that

we will have to constantly appeal for aid. But if God had made money-getting a necessity and an aim, he would certainly have provided other means for getting the sums needed. It is not the money which is the greatest thing in life, but the opportunities of doing good to our fellow man that confronts us. The kindlier feelings and the heartfelt sympathy of the soul, that is what Christ desires to produce within us, so that the spirit will dominate over the material things, like in the case of the Good Samaritan, Zachaeus, Cornelius, Mary of Bethany and others. Then sacrifice will become a pleasure and we become real stewards of God. This spirit the Sisters will have to show forth in their calling and that they have no selfish aims but desire to give themselves with what they possess over to God. This spirit is needed very much in this world of selfishness where people have gone money — and pleasure mad.

But it is not only the Sisters who are to cultivate true Deaconess spirit, that is a concern of the church also. The churches entertain some very vague ideas in regard to the Deaconess work and even the pastors share with them this ignorance and wrong ideas. Their attention should be called to the diversified needs of the church and the responsibilities resting upon it. A wide awake pastor will soon detect that there are many people he cannot reach and that there is poverty, sickness and destitution of every kind which should be attended to. He will then see the need of a co-worker, a Deaconess, to help the church in this great mission of ministry. This will also bring to the observation of the people the great good carried on by such a helper. And instead of indifference formerly to the cause, the church will now see what can be accomplished and begin to awaken an interest in the cause. This work will also show its effect on the spiritual condition of the church. Every church, especially in our large cities, should have a parish Sister and the church would enjoy a double blessing because of such an arrangement.

The Pastor should often present the Deaconess cause to his church and especially to the young people in the confirmation classes and the young people's societies, urging the young women to choose this calling in life, if they would become really useful and a blessing. The heavenwide difference between the evangelical Sister and the Catholic nun should be clearly presented, and also that the young people have upon their confirmation promised that because of the redemption of Christ he has a just claim upon them and their lives—"that I should be his own, live under him in his kingdom and serve him in everlasting righte-

ousness." Care should also be exercised not to reflect or slur on the Deaconess, her dress and work in general, but to speak kindly of her, in the presence of others and especially so in the presence of the young people. This will go a great way in producing and cultivating a true Deaconess spirit.

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## THE DIACONATE SHOULD BE A WITNESS UNTO OUR LORD AND SAVIOR JESUS CHRIST.

By Sister Julie Mergner, Philadelphia, Pa.

Luther says in his Catechism: "He has redeemed me, a lost and condemned creature, secured and delivered me in order that I might be His, live under Him and His Kingdom and serve Him." Of course, this does not only apply to deaconesses. It is the privilege of every Christian to be a citizen of this wonderful Kingdom, over against which all the empires of this world, with all their splendor and glory, whose citizenship fills human hearts with so much pride, pale and pass away as worthless shadows. Every Christian ought to realize this wonderful privilege. Every Christian ought to be conscious of the nobility and distinction conferred upon him by being made a citizen of this Kingdom, a servant of the King of kings, the Lord or lords, the Ruler of heaven and earth.

But deaconesses do enjoy a special privilege, besides being partakers in the general rights and honors of the citizens in Christ's Kingdom. They may be likened to the volunteers in an army which are called forth for special service. As such they stand out in a peculiar light, they cannot escape being more observed, more noticed, if you will; you may say, they are in the lime-light. From this results an obligation and an opportunity.

The obligation:

"That ye walk worthy of the vocation wherewith ye are called", Eph. 4, 1.

Or Colossians 1, 10. "That ye walk worthy of the Lord unto all pleasing, being fruitful in every good work."

Or as Luther says: "As people of whom the Lord may proudly say: these are my people, Christians who live in what the Word has taught them."

Living up to this obligation opens up the opportunity to be in a peculiar sense witnesses unto our Lord and King Jesus Christ.

We want to speak of this opportunity.—

What is a witness?

We know the term from the court proceedings where witnesses are called to testify concerning what they personally saw and heard.

The meaning of the term is much enlarged in the Biblical use of it. Before His ascension the Lord tells His disciples: "Ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me."

Power and the Holy Ghost are not considered a necessary qualification for an ordinary witness called to testify at court.

More than this. The Lord Himself is called in the Scripture "the faithful and true witness": Rev. 1, 5; 3, 14. Yea this name is already given to the promised Messiah, Esaiiah 55, 4: "Behold I have given Him for a witness to the people." Es. 43, 10 is a similar passage.

From this it follows that in the understanding of the Scriptures the witness is not only a person who testifies to what he saw and heard, he is also a confessor and defender of divine truth; he really is even more than that, he is an embodiment of this truth, so as to make this truth obvious, palpable, easily perceived. In this sense the Lord Himself is the true witness, the revelation and embodiment of God's love and mercy. In Him the "kindness and love of God our Savior appeared" so that everybody could see it, yea it became so real that people could touch and feel it like the things in the physical world. Thus the Lord became the true Witness, a new revelation of God.

And He, this true Witness, He wants His disciples to be His witnesses, people in whom His wonderful being is revealed to the world, people from whom shines forth His humility and His nobility, His purity and sincerity, and His untiring, self-sacrificing love. Such witnessing is the duty of every Christian, but the diaconate offers for it great, special opportunities.

Does the world need such witness?

It seems it needs it more in our days than ever before. The longing for God is in every human heart. This longing may be stifled, it may be forgotten for a short or for a long time, but it is there, and, as Augustine says, there is no rest and peace for the human heart unless it rests in God. This longing seems to be more in evidence in our time than ever before. It is true, ours is a materialistic age, but the distress into which whole nations were plunged has brought millions to realize the vanity of earthly goods and enjoyments and has awakened the desire for something more abiding, or really the slumbering longing for God. But ours is also a critical age. The realistic and mater-

ialistic spirit has left its stamp on the way of thinking. O yes, people like to listen to eloquent sermons, but there is often no lasting impression. Some critical remark about the preacher may be sufficient to wipe it out. The spoken word does not seem to be sufficient in our days, people want something more corporeal, if I may say so.

Years ago a God fearing minister at a synodical meeting preached on the theme "The penitence of the preachers". He said: "Not the mouth preaches, but the man". This is more true than ever nowadays. Life testimony is required, that is what really impresses people with the truth of the Christian faith.

Do we ourselves not all admire an upright fearless man like Luther, who does not hesitate to stand up for what he deems right, who only acts according to his conviction, and does not care what may be the consequences? Thus also every person who lives his Christianity will not fail to command respect for his belief and impress others with the truth of it.

During the terrible persecution through the Bolsheviks in the former Baltic provinces of Russia Pastor Marnitz was one of the martyrs who paid with their lives for being faithful to their vocation through all these terrors. One of the prisoners overheard behind the door of his cell the following conversation concerning the execution:

A. Yesterday you shot the old Propst, who was also such a cursed enemy of the Proletarians.

B. Yes.

A. Why are you so quiet to-day? You always used to enjoy shooting them and could not talk enough about it.

B. is silent.

A. Say, Did the old dog try to resist? I guess you had to tie him well.

B. We wanted to, but he said, that is not necessary, I shall not move.

A. Did he stand without moving? did he not howl?

B. He stood quiet and he did not howl, but he said something.

A. What did he say?

B. He really did not speak, he prayed.

A. Ha, ha, prayed? I suppose he asked for his life, the scoundrel.

B. No — he — prayed — for us.

After this both were silent. This man's acting like a Christian had impressed even these hardened criminals.



We know that even the scoffer Voltaire could not help being impressed with the work of the Catholic Sisters of Mercy. We know that deaconesses, who really lived what they professed, have often been the means to convince people who refused to listen to any verbal testimony.

Here is the opportunity for the diaconate, for women who want to enter the noble army of Christ's witnesses.

With these thoughts in mind let us look first upon some of the things of minor importance peculiar to the present Deaconess organizations. First these organizations themselves. Associations have a greater weight than individuals. They can accomplish more and exert a wider influence as a power for good. Next consider the things which are so objectionable to many, even to people who consider themselves earnest Christians, that is the garb of the deaconesses and their giving up the opportunities to make money. Even these things are really providing an opportunity to witness for Christ. Is not the garb as a confession of the vocation of its wearer, also a confession of the Lord whom she serves? And is not the renouncement of money making a witness against the spirit of materialism which seems to pervade every where, even in the Church? These incidentals are a help in witnessing and not as unimportant as one might think. Or is this spirit of materialism the spirit of Christ? It does not seem so. Do you think, the Lord had no purpose when He, the Lord of Heaven and Earth, chose poverty for Himself? Do you think there was no special reason that He commanded His disciples to limit themselves to what was absolutely necessary when He sent them out? Remember, Palestine was a part of the Roman Empire where luxury and wealth and good times had become for many the chief ends in life, just like in our own country. The spirit of the time was very much like ours. We may be sure that not only the Sadducees, that is the ruling and wealthy classes in Palestine, were governed by it. We may be sure that this way of thinking was as general as in our times.

It is not easy to swim against the current, but is not this exactly what the Lord demanded from those whom He called to be His witnesses? Look through the whole Old and New Testament, think of the great prophets of old, Moses, Elijah, for instance, John the Baptist, the Lord Himself, they all chose poverty for themselves. Go through the history of the Church, remember the Church fathers, remember Luther, Calvin, Bodelschwingh, and other great men in the Kingdom of God in our own days, think of the great pioneer missionaries, — did they not all renounce

earthly gains and were satisfied even with the barest necessities for themselves? Do you think, this is only accidental? or is it a principle that reveals itself?

It is a fact which every one can verify for himself that this kind of poverty means power and influence. It makes people stop and think, it is a witness to the vanity of earthly goods; it helps people to realize that there is something more valuable than those much coveted things, the scramble for the possession of which creates so much hatred and strife in this world. It is a testimony to the real, the abiding values.

I spoke of the things less essential. The most important thing in witnessing for Christ is, of course, His infinite, self-sacrificing love as reflected in His witnesses. Yet this is more self evident. It will naturally be the first thing thought of when we speak of the opportunities of the diaconate to witness for Christ.

For what makes the witness? Certainly not only the putting on of the deaconess garb. It is the personal relation to the Lord, the burning love to Him, the joy and pride in being His servant, in being allowed to work for Him. It is Christ living in us. The witness testifies to his personal experiences. It has been emphasized a great deal in Germany: dass man seinen Gott erleben muesse. I am not quite satisfied with the translation: that one ought to experience one's God. Erleben is more, it means a very intimate experience to which occasionally is added an element of surprise. But I know no English expression which really covers it. To a deaconess her religion must be all life, penetrating every action, governing her whole being. Thus her light ought to shine before men. Thus she becomes a witness of Christ.

Woe unto a deaconess if selfishness intead of selfforgetting love shines through her actions, if she forgets her dignity as a servant of Christ and craves the favor and the approbation of men, if by lack of self-discipline and self-control she dishonors her Lord!! Her opportunities to become a disgrace to Him and an offence to His church are just as great as her opportunities to be His true and faithful witness whose whole being is a testimony of Him.

And what about us who have been called to be leaders in the work of the diaconate? Are we not concerned in this matter? Certainly we are. We should above all be witnesses of the Lord to those whom we have been called to guide. We cannot think too much of this obligation of ours. Let us not close our eyes to the fact which the history of the female diaconate plainly reveals — that a great deal depends on the personal influence of

the leaders, on their being living examples of what they demand of those intrusted to their care. If not aware of our own obligation what right should we have to demand of our sisters the spirit of self-denial, even self-sacrifice more for example than of the nurses or teachers whom our institutions employ and pay them a good salary? And if we do not expect and demand this spirit, what sense is there in the diaconate?

Christ's followers must be transformed people, more and more transformed into His own image. It is our duty to strive most earnestly for this transformation, not only because we mean to be Christians, but also because the Lord has put on us the great responsibility of being leaders in a work to which he gave all the possibilities to become a mighty Power for good.

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### SOME OF OUR PROBLEMS IN THE LIGHT OF HISTORY.

By Rev. E. F. Bachmann, D. D., Philadelphia, Pa.

Problems confront the Female Diaconate on every hand. They are not questions for discussion, but situations and conditions to be met. An overwhelming sense of responsibility will grip any one who clearly recognizes our problems and seriously undertakes to grapple with them. Whether we shall succeed in solving them, is not the point. Woe unto those who make no effort, but would pass them by in blissful ignorance or indifference. These problems must become the concern of the entire Church, though they rest primarily upon the leaders of the diaconate assembled here in conference for mutual consultation and encouragement. If we fail, the entire work may fail, for God will withdrawn His gifts from those who are unfit or unworthy and the Church would sooner or later be again without this blessed ministry of mercy. When the Deaconess of the Ancient Church disappeared, the nun took her place in ministering to the needy. Should the deaconess of to-day disappear, who is there to take her place? A trained parish worker, a trained nurse, a trained educational director, may render acceptable service in their positions, yet they have far greater limitations than the deaconess in such work. We have entered upon the labors of others. Had our predecessors failed, we would not be here. We are building upon the foundation and walls laid by them. Will our successors be able to continue the work with confidence, and will they praise God for having given us understanding and fidelity? Or shall they with heavy hearts have to begin the work of reconstruction, yes, of reform?

History reveals not merely God's dealings with men, but reveals also the inherent weakness in men, and in movements

with which they were indented. Christ and the apostles frequently referred to striking events in the history of Israel to warn or to encourage. Surely the history of God's New Testament people is no less significant to us. If some light can be shed on our problems to-day by events of the past, it would be unwise for us as leaders and ungrateful for us as servants of God to pass by such events unheedingly. History is the record of man's experience, and experience is the best teacher, though the most costly. Yet she is fair, and to those willing to sit at her feet, she gives a free course in vital truths of life and action. History forgotten or ignored, is a blessing lost.

True, conditions to-day are not identical with those of the past. Times have changed. Problems have changed. The student knows, however, that the changes are only on the surface, in the accidentals; the underlying causes remain the same in the XX. century as they were in the XVI. century at the dawn of the modern era, or in the IV. century when Christianity first became a world power, or in the I. century when Jesus first brought the Kingdom of God to men and was crucified for it. Though the problems differ in each Motherhouse and each one must work out his own problems for himself, it is of great value to come together for mutual counsel, for practical suggestions and for inspiration. References to great leaders of the past will be no less important.

We could paraphrase Tennyson's descriptions of the Light Brigade at Balaclava and say, "Problems in front of us, problems to right of us, problems to left of us". The more we think of our problems, the greater their number appears, the more bewildering the effect. Which problems of this unlimited number should this paper discuss? In a response to a request for suggestions, one Sister submitted eight, not including others uppermost in the minds of many, e. g., the co-operation of the Church, securing more candidates, the garb, the training, the regulations, and others. After all, are these and similar problems not rather symptoms of more deep seated difficulties? Surely, they require attention, but they do not really deal with the essentials of the female diaconate. Furthermore, their discussion would lead us into such a multiplicity of interests and ideas, that the effect would be rather confusing and depressing than clarifying and inspiring. Let us, therefore, rather seek to reduce these many problems to their least common denominator, to a few common sources, and approach these from a spiritual and therefore positive and constructive viewpoint, and then draw upon history for such examples as may be helpful.



## I.

One fruitful source of our problems is found in the **divided interests** of our Motherhouses and therefore also of many of our Sisters. We attempt to be "all things to all men" before we really have become **one** thing. "One thing thou lackest" — and this one thing is the great essential without which all else counts for nothing before the Lord. This one thing is **complete surrender to Christ**. This means that Christ has become our all in all, controls all thought and action, the will no less than the intellect. This means that Christ dwells in us and works through us, that we are Christ's servants first, last and all the time. It means that with all our hearts we turn away from the world and its charms and ways and as a result become one-sided. It means that **one great idea dominates our life**. Zinzendorf put it, "I have but one passion and that is He", and Christ himself still better says, "It is my meat — I live by it — that I do the will of my Father in heaven".

All those who stand out as great leaders in the Christian Church were persons of such type, from the days of Paul, the Apostle with a university training, down to the simple peasant Hans Nielsen Hauge; from Olympias of noble rank down to Louise Scheppler, the unpaid servant in the household of Pastor Oberlin; from Bernard of Clairveaux down to Fliedner, Loehe, von Bodelschwingh and others. In all these men and women we observe a holy one-sidedness, a self-imposed, rather an irresistible limitation of interests, of ambition, of love. Like Paul of old each one of these could say, "For me to live is Christ".

This one great idea dominating their life, lifted them above petty interests, above petty jealousies, above petty fears and worries, and not least above the danger of dissipating their time and energy in non-essentials. Because he was so firmly fixed in Christ, Fliedner could comfort the King of Prussia who wept on his shoulder and at the same time refuse his request to leave Kaiserswerth and settle in Berlin to take charge of the newly founded Motherhouse Bethanien; and Loehe could criticize Fliedner's Motherhouse idea and later himself adopt it for Neuendettelsau. A life, really dominated by Christ, is equally firm and flexible, at the same time bound and free. To such a life the garb, the service, the fields, the regulations, are questions of practical expediency only, never, soul-racking problems. In the words of Bernard of Clairveaux:

"When once Thou visitest the heart,  
Then truth begins to shine,  
Then earthly vanities depart,  
Then kindles love divine".



## II.

This life in Christ almost automatically closes up another source of our problems expressed in the oft heard question, "What will the people say?" Is it not true that Sisters and their leaders are too apt to consider outsiders when they must decide questions of deepest concern to the diaconate? Here lies one of our great temptations and dangers. God forbid that we should wish to be a law unto ourselves, ignorant of the thoughts and deeds of the world and indifferent to the wishes and demands of the Church in which we serve. Yet through God's guidance we have been called to be leaders in the diaconate and if we deserve this place at all, we are specialists. Then we are unfaithful to our trust if we yield to popular clamor and sacrifice our convictions to the demands of those who perhaps have little more than transient impressions and only a superficial knowledge of the work. Also here may be said, "A little knowledge is dangerous." A chief surgeon may confer with a medical man before performing an important operation, yet the final decision rests with himself because he bears the responsibility. The same is true of specialists in other fields. Why should not the same privilege as well as responsibility be ours? I am well aware of our own shortcomings and errors; yet if even we make mistakes who are right in the work and have a fair knowledge of the inner life of our Motherhouse and perhaps of the individual Sisters, how much less trustworthy is the judgment of those who know the work so little? And who before God and man bears the responsibility, they or we?

Here again let history be our teacher, telling us of the experiences of others. There are individual deaconesses and even Motherhouses who have listened to well meant but unwise suggestions, yes, demands. Change followed change, but the hoped for greater success failed to appear. The very opposite effect followed. We certainly do not take the position of Ricci, the General of the Order of the Jesuits, who just one hundred and sixty years ago met the demands of the French King for the reform of the Order with the striking reply: "Sint, ut sunt, aut non sint," i. e. They shall be as they are, or they shall not be at all. Yet there is much food for thought in the fact that in the face of all opposition such uncompromising firmness won the day and the Jesuit Order is today the most influential and powerful in the world. Nor can we in every respect approve the attitude of Francis of Assisi, the founder of the Franciscan Order, who appears honestly indifferent to all blame or praise, though his father's curses cut so deep into his soul that he

plead with an aged beggar to adopt him as a son and to bless him whenever his own father had cursed him. Yet it is noteworthy that in spite of his most rigorous demands of absolute poverty, within less than ten years after his order had been sanctioned by the Pope fully 5,000 members assembled for the first General Chapter and 500 others were present, anxious to be admitted. Then recall Fliedner, the founder of the deaconess work in its modern form, though carefully feeling his way at first, he had clear conceptions and deep convictions and was swayed neither by friend nor foe. "He was strict with himself and also expected much of others", is said of him by Schaefer, the well known writer on deaconess work. Twenty-five years after he had begun the work, there were 27 Motherhouses, and three years later in 1864, when the Lord called him from his labors, there were thirty Motherhouses with 1600 Sisters in 400 fields of labor.

I quote statistics and we must have reports, but let us beware lest we work for statistics or make them the measure of success. In God's cause numbers count for little, the spirit counts for all. If we look to Christ only, we do not work for effect, because we only desire His approval. This silences the question, "What will the people say about it?" That silence of itself eliminates many vexing problems. Seeking Christ's approval naturally overcomes all selfish motives which are too familiar to deserve more than passing notice in this paper.

### III.

Another element most valuable in making problems disappear, is **enthusiasm**. Let us not be afraid of enthusiasm because it leads to religious fanaticism elsewhere. We need enthusiasm in its best sense. Permit me to quote from the Standard Dictionary an explanation of the modern sense of this term. "Enthusiasm has now chiefly the meaning of an earnest and commendable **devotion**, an intense and eager interest. Against the hindrances of the world, nothing great and good can be carried without a **certain fervor, intensity and vehemence**: these joined with **faith, courage and hopefulness** make enthusiasm." The late Rector Bezzel of Neuendettelsau said to a class of Sisters preparing for consecration: "Ohne Begeisterung in der Nachfolge Jesu arbeiten, halte ich fuer ein Stueck ewigen Todes". (To work for Jesus without enthusiasm, I consider a part of eternal death.)

Were not the apostles themselves enthusiasts in the best sense? Did not Athanasius, Ambrose, Augustine and all the really great Church Fathers with their superior intellect in the

grasp of divine truth, unite that fervor, that holy fire, which made their religious life so intense that in the face of opposition they were at times even vehement? This combination of keen reasoning with unbounded enthusiasm made them unyielding when fundamentals were at stake. And theirs was the victory. Recall e. g. Bernard of Clairveaux. Think of his fearless exhortation of his former pupil, Pope Eugene III, and especially his threats of divine judgment upon the German Emperor, Conrad III. before the assembled congregation. Of him Luther says: "If there ever lived on earth a God fearing, holy monk, it was St. Bernard of Clairveaux". Think of Luther himself and the great leaders of Protestantism; and no less of Flidner with his restless energy and burning zeal and faith and hope in the face of all difficulties. Nor forget the ground whereon we stand to-day. That we are here assembled as a conference is possible only because of the holy enthusiasm of that great American Lutheran leader, the late Dr. Passavant. Shall we, who have come into the labors of men like Flidner and Passavant, carry on this work as a mere task? It is not rather a wonderful privilege? The cause, after all, is Christ's not ours; and Christ leads the victory. It is the greatest honor to serve in His cause in whatever place and in whatever capacity it may be. Whatever disposition the Master will make of His servants, matters little to those who are at heart loyal to Him; each one, though he perish at a post in the desert, will share in the final victory and glory. What of it then, where we are and at what we labor here?

Enthusiasm for Christ and for His service helps one quickly to overcome any momentary disappointment or bitterness or temptations to distinguish between certain forms of labor as more honorable or less honorable or between degrees of success of self or others. Bernard of Clairveaux again presents a noble example. Whenever he returned from his important missions undertaken at the command of the Pope or at the request of princes, almost worshipped by the people who thronged about him, he would take his turn at kitchen work, preparing vegetables and washing dishes, side by side with other brethren of his order. No wonder that his leadership created such loyalty and enthusiasm.

Let us beware, however, and not raise up enthusiasm by sowing on the flesh, or we shall reap from the flesh corruption. Not applause nor official support, not outward growth and personal comfort dare kindle the zeal and attract young women to the diaconate, but Christ, and He only. His pardon, guidance

and support we need daily, His claim on us is supreme and His approval is to us more than life itself. Lord give us women of this type for Thy service and we know our problems will vanish and the questions which remain, will find their proper answer in due time!

This three-fold cord, — one great thought controlling our life, one deep conviction lifting us above the praise or blame of men, one holy enthusiasm filling the heart with zeal and courage, faith and joy — this three fold cord will hold in the diaconate and draw to the diaconate those souls who sincerely seek their Savior and who are honest in their confession, "For without Thee, I cannot live and without Thee, I dare not die". Such persons conquer themselves and the world; to them problems are merely questions, not causes of heart-aches, and difficulties are not stumbling blocks, but opportunities for the manifestations of their faith and of God's power and glory.

There is but one great problem, the same in the diaconate as in the entire Church. This is the problem of the individual soul, the problem of the complete harmony with God. Under the pressure of the world and the flesh we have so often forgotten the Lord's admonition, "Seek ye *first* the Kingdom of God and His righteousness and all these things shall be added unto you." Dr. Bezzel in his epigrammatic way says: "I have only two tasks on earth: to be happy and to make happy". Nothing can be asked of the diaconate beyond the tasks of a child of God. Are the Motherhouses not in danger of being loaded with cares and problems because they are tempted to seek other things first and the Kingdom of God later? Whatever does not directly or at least indirectly contribute to the bringing of souls into harmony with God, has no rightful claim on our Church in the diaconate. The care of the sick and children and aged, the teaching of the young, the visiting of the shut-ins and strangers, is but the means to this one great end and becomes a danger as soon as the real end is lost sight of and the means become an end in themselves. A constant emphasis on this great purpose — harmony with God — would immediately strengthen the courage and joy of our Sisters and help them realize that their life spent in this service is a life really worth while.

Here lies our real problem as leaders on the diaconate, — to bring our Sisters as well as ourselves and our work into real harmony with God and Christ. There is no rule or method by which this can be accomplished. The only means to this end are the Word of God and prayer. No regulations, no enforcing or

relaxing discipline, no change of garb or work, no outward inducement whatever can help our cause. Again let us ever remember that the diaconate in its present form is not an end in itself but merely a means in the providence of God towards that great end, — bringing the Kingdom of God to men. The greater the number of truly consecrated deaconesses, we shall have, Spirit-filled personalities, souls in happy harmony with God, the more shall the Female Diaconate fill its place in the present era of the Kingdom of God. In working at this one great problem we shall help to make history and shall find all other problems comparatively simple. We shall then contribute above all to the advancement and glory of His kingdom.







The Seventeenth Conference  
*of*  
Lutheran  
Deaconess Motherhouses  
IN AMERICA



BALTIMORE, MD.

June 22 - 24, 1926



## PROCEEDINGS

The Seventeenth Conference of Lutheran Deaconess Motherhouses in America met at Baltimore, Md., June 22 to 24, 1926. It was preceded by a Consecration Service in the Chapel of the Motherhouse at which 7 deaconesses were consecrated. The representatives of the different Motherhouses and visitors attended this service in a body.

At the conclusion of the service Rev. G. A. Getty, D. D., of York, Pa., representing the President of the Board of Deaconess Work of the U. L. C., extended a cordial welcome to the Conference in behalf of the Deaconess Board of the U. L. C. and the Baltimore Motherhouse. The Secretary responded in behalf of the Conference. A reception and social gathering in the Motherhouse parlors, in honor of the Sisters just consecrated and the two Sisters who had completed 25 years of service in the diaconate, followed the services.

### FIRST DAY SESSION

Wednesday, June 23nd

The first session of the Conference was opened by services conducted by Rev. G. A. Getty, D. D. The President, Rev. E. F. Bachmann, D. D., made the opening address of the Conference on: A Retrospect and a Prospect, reviewing the 30 years now past since the Conference was organized in Philadelphia in 1896, and emphasizing certain factors to be considered for the future. Four Motherhouses organized the Conference in 1896, namely, Philadelphia, Omaha, Milwaukee and Baltimore. Sister Bothilda Swenson was the only one present of those who attended the first Conference.

### OFFICIAL REPRESENTATIVES

The following Motherhouses were officially represented by the following delegates:

1. Mary J. Drexel Home and Philadelphia Motherhouse of



Deaconesses, represented by

Rev. E. F. Bachmann, D. D., Pastor.

Sister Julia Mergner, Directing Sister.

Sister Magdalene von Bracht.

2. Lutheran Deaconess Motherhouse, Milwaukee, Wisconsin, represented by

Rev. H. L. Fritschel, D. D., President of the Board.

Sister Mary Both.

Sister Martha Proehl.

3. Lutheran Deaconess Motherhouse of the United Lutheran Church, Baltimore, Md., represented by

Rev. Chas. E. Hay, D. D., Pastor.

Sister Sophia Jepson, Head Sister.

Rev. D. A. Getty, D. D., York, Pa.

Rev. Hoffmann, representing the Board.

4. Immanuel Deaconess Institute, Omaha, Neb., represented by

Rev. Emil G. Chinlund, S. T. D., Pastor.

Sister Marie Anderson.

Sister Elfrieda Sandberg.

5. Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn., represented by

Sister Lena Nelson, Directing Sister.

6. Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., represented by

Rev. J. Solheim, Chaplain.

Sister Matilda Graydahl.

Sister Margaret Dahl.

7. Bethesda Deaconess Motherhouse, St. Paul, Minn., represented by

Rev. A. F. Almer, D. D., Pastor.

8. Lutheran Deaconess Home, Chicago, Ill., represented by

Rev. H. J. Holman, Pastor.

Sister Marie Lore.

9. Eben-Ezer Deaconess Institute, Brush, Colo., represented by

J. C. Carlson, Ruskin, Neb., Member of Board.

## VISITORS

The following visitors attended the sessions and recorded their names:

Sisters: Allie Gassman, Alexandria, Minn.; Margarete Weis, Ada Madden, Johanna Hertel, Elisabeth Heun, Philadelphia, Pa.; Bessie Engstrom, Bertha Schwanewede, Anna J. Friedrick, Eva Witmyer, Ruth Wagner, Katherine Aufhammer, Eleanore Frank, Helene Kuechler, Edna Hill, Ida Klucker, Agnes Kuhlmann, Pearle Lysterly, Lydia Perry, Theodora Schmidt, Christina Gleichert, Mary Anna Harris, Alma Boarts, Martha Hansen, Caroline Wagenbach, Magdeline Kaswurm, Harriet M. Franklin, Anna Albright, Flora Ohler, Dorothea Hesse, Mildred Bingaman, Baltimore, Md.

Mrs. Chas. E. Hay, Baltimore; Mrs. Lizzie M. Bover, Hamburg, Pa.; Miss Laura A. Roth, Allentown, Pa.; Mrs. Sanford Engstrom, South Ozone Park, L. I., N. Y.

Rev. Wm. C. Schaeffer, Jr., of Allentown, Pa., and Mr. Erich Voehringer, Philadelphia, Pa.

## REPORT OF SECRETARY

The Secretary's report was read by Rev. Herman L. Fritschel, D. D., and is printed below. As Treasurer he reported that 2,200 copies of the report of the Sixteenth Conference were printed and distributed among the Mother-houses as ordered and paid for. The traveling expenses were equalized as usual.

# REPORT OF SECRETARY

	Total	Consecrated Deaconesses	Probationers	Candidates	Stations	Fields
Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses .....	101	75	26	..	5	17
Milwaukee, Wis.—Lutheran Deaconess Motherhouse .....	47	40	7	..	5	6
Baltimore, Md.—Deaconess Motherhouse of the United Lutheran Church.....	63	41	22	..	3	13
Omaha, Neb.—Immanuel Deaconess In- stitute .....	39	34	4	1	4	11
Minneapolis, Minn.—Norwegian Luth- eran Deaconess Institute.....	16	13	3	..	2	5
St. Paul, Minn.—Bethesda Deaconess Home and Hospital .....	17	12	3	2	2	4
Chicago, Ill.—Lutheran Deaconess Home and Hospital .....	56	46	4	6	2	9
Brooklyn, N. Y.—Norwegian Lutheran Deaconess Home and Hospital.....	10	9	1	..	4	1
Brush, Colo.—Eben-Ezer Mercy Institute	5	4	1	..	3	..
Fort Wayne, Ind.—Lutheran Deaconess Home and Hospital .....	42	10	1	31	1	6
	396	284	72	40	31	72

“Stations” are owned by the Motherhouses, “Fields of Labor” by other organizations.

Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave., Philadelphia, Pa.—Rev. E. F. Bachmann, D. D., Pastor, Deaconess Julia Mergner, Directing Sister.

Stations: At Philadelphia—Home for Aged (3). Children's Hospital (11). Dispensary (1). Kindergarten (2). Lanke-nau School for Girls (12).

Fields of Labor: Lankenau Hospital, Philadelphia (30). Social Service (2). Kensington Dispensary for the Treatment of Tuberculosis (1). "River Crest" for Tubercular Children, Phoenixville, Pa. (3). Zurbrugg Memorial Hospital, Riverside, New Jersey (2). Home for the Aged, Erie, Pa. (2). Tabor Home for Destitute Children, Doylestown, Pa. (4). Parish Work (7). West Indies Board, New York (2). Exec. Sec. Inner Mission Soc. (1). Baby Home (1).

Milwaukee, Wis.—Lutheran Deaconess Motherhouse, 2222 Cedar St., Deaconess Catharine Dentzer, Directing Sister.

Stations: At Milwaukee—Milwaukee Hospital (17). Layton Home for Invalids (4). Motherhouse (2). Passavant Hospital, Pittsburgh (4). Passavant Homes for Epileptics, Rochester, Pa. (6). Orphans' Home, Zelienople, Pa. (2).

Fields of Labor: Home for the Aged, Zelienople, Pa. (3). Home for the Aged, Toledo, O. (2). Orphans' Home (3). Parish Work, Milwaukee, Wis. (1). Foreign Mission (1). Orphans' Home, Waverly, Ia. (2).

Baltimore, Md.—Lutheran Deaconess Motherhouse and Training School, 2500-2600 W. North Avenue.

Stations at Motherhouse: Kindergarten (1). Private Nursing from Motherhouse as a center (3). Week-day Church School.

Fields of Labor: Parish Work (25). National Home for the Aged, Washington, D. C. (1). Tabitha Home for Aged and Orphans, Lincoln, Neb. (1). Orphans' Home, Loysville, Pa. (1). Children's Mission Home, Knoxville, Tenn. (1). Inner Mission Society, Baltimore (1). Girls' Hospice, Baltimore (1). Lutheran Settlement House, Philadelphia (1). Franke Home for the Aged, Charleston, S. C. (1). Lawman Home, White Rock, S. C. (1). Good Shepherd Home, Allentown, Pa. (2). Muhlenberg Mission, Africa (2). Virgin Islands (1).

Omaha, Neb.—Immanuel Deaconess Institute, Omaha, Neb., 34th and Meredith Avenues.—Rev. Emil G. Chinlund, S. T. D., Pastor; Deaconess Elna Johansson, Directing Sister.

Fields of Labor: Parish Deaconesses (5). Immanuel Girls' Hospice, Chicago (1). Old People's Home, Madrid, Ia. (1). Orphans' Home, Joliet, Ill. (1). Augustana Mission Colony, Minneapolis, Minn. (1). Home for the Aged, Worcester, Mass. (1). Emanuel Hospital, Portland, Ore. (2). Home for Aged, Alexandria, Minn. (1). China Mission (1). Iowa

Lutheran Hospital, Des Moines, Ia. (1). Augustana Home for Aged, Chicago, Ill. (1).

Minneapolis, Minn.—Lutheran Deaconess Home and Hospital, 1417 E. 23rd St.—Rev. E. Berntson, Pastor; Deaconess Lena Nelson, Directing Sister.

Stations: Motherhouse (4). Deaconess Hospital (5).

Fields of Labor: Home for Aged, Paulsbo, Wash. (1). Bethesda Homes, Willmar, Minn. (1). Girls' Home, Madagascar (1). St. Augustin, Madagascar (1). Oak Grove Sem., Fargo, N. D. (1).

St. Paul, Minn.—Bethesda Deaconess Home and Hospital, 10th and Waconta Sts.—Rev. A. F. Almer, D. D., Pastor; Deaconess Euonora Slattengren, Directing Sister.

Stations: Bethesda Hospital (1). Bethesda Invalid Home (1).

Fields of Labor: Lutheran Young Women's Home, St. Paul, Minn. (1). Inner Mission (1). Jewish Mission (1). China Mission (2).

Chicago, Ill.—Lutheran Deaconess Home and Hospital, 1138 North Leavitt St.—Rev. H. J. Holman, Pastor; Deaconess Ingeborg Sponland, Directing Sister.

Stations: Kindergarten, Chicago, Ill. (1). Day Nursery, Chicago, Ill. (3).

Fields of Labor: China (11). Madagascar (6). Alaska (3). Jewish Mission (1). Home Finding and Juvenile Court, Chicago (1). City Mission (1). St. Olaf College, Northfield, Minn. (1). Aase Haugen Old People's Home, Decorah, Ia. (1). Children's Home, Edison Park, Ill. (3).

Brooklyn, N. Y.—Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th St.—Rev. C. O. Pederson, Pastor; Deaconess Lina Brechlin, Directing Sister.

Stations: At Brooklyn—Hospital (7). Motherhouse (1). Africa (2). China (1).

Fields of Labor: Parishes, Brooklyn.

Brush, Colo.—Eben-Ezer Mercy Institute.

Ft. Wayne, Ind.—Lutheran Deaconess Home of Synodical Conference, Rev. B. Poch, Pastor.

Stations: Hospital, Beaver Dam, Wis. (2).

Fields of Labor: Parish—New York City (3). Chicago (1). Hoboken (1). Baltimore (1). Apache Mission, Arizona (2). Hot Springs Sanitarium, S. D. (1).



## SUMMARY

	Institutions and Stations
General Hospitals .....	10
Dispensaries .....	2
Tuberculosis Sanatariums .....	1
Private Nursing .....	1
Homes for Invalids.....	3
Homes for Epileptics .....	1
Homes for Aged .....	13
Orphans' Homes .....	5
Children's Homes .....	2
Nurseries and Baby Home.....	2
T. B. Children .....	1
Schools for Girls .....	1
Schools for Religious Instructions.....	1
Kindergarten .....	2
Parish Work .....	41
Girls' Hospices .....	4
Inner Mission Societies .....	2
Jewish Missions .....	2
Juvenile Court .....	1
Settlement House .....	1
Social Service .....	1
Mission Colony .....	1
Colleges .....	2
City Missions .....	1
Apache Mission .....	1

	Foreign Missions	
	Stations	Sisters
Africa .....	2	4
Alaska .....	1	3
China .....	4	15
Madagascar .....	1	6
Virgin Islands .....	2	2
West Indies .....	1	2
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	32	113

## ELECTION OF OFFICERS

For the succeeding two years the following officers were elected:

President Rev. E. F. Bachmann, D. D., of Philadelphia,  
Pa.

Vice-President Rev. Emil Chinlund, S. T. D., of Omaha, Neb.

Sec.-Treas. Rev. Herm. L. Fritschel, D. D., of Milwaukee, Wis.

The standing committees were called upon to report and the Committee on Legislation reported that no occasion had arisen for which any of the Motherhouses had found it necessary to call for the co-operation of this committee in the question of training nurses in hospitals. The Literature Committee report, see page ...

Dr. Hay presented his paper on: The Relation of the Female Diaconate to the Educational Work of the Church (see page ...). After a thorough discussion of essential points of this paper by several Pastors and Sisters the conference adjourned until 2:00 P. M.

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## AFTERNOON SESSION

The afternoon session was opened by hymn and prayer, Rev. Getty officiating. The Secretary was instructed to convey by letter the best wishes of the conference to Rev. J. Madsen at Brush, Colo., Rev. C. O. Pederson of Brooklyn, N. Y., and Sister Ingeborg Sponland of Chicago, who were prevented from attending the conference on account of ill health.

Sister Julia read her paper on: Some Thoughts Concerning Our Position as Leaders of the Motherhouse, which was fully discussed by the conference.

Rev. A. F. Almer, D. D., of the Bethesda Deaconess Home and Hospital, St. Paul, presented a carefully prepared paper on: Hindrances to the Development of the Diaconate in America, in which he mentioned : 1. Lack of whole-hearted support by certain portions of the church. 2. New freedom. 3. Individualism. 4. Opportunities opened by social service. 5. Tendency to benevolent works apart from

church. 6. The trend away from institutional to congregational ministrations.

Rev. H. J. Holman presented his paper on: Can the Deaconess calling be re-adjusted to better meet the spirit of our age? He dwelled on various apparent obstacles and objections raised by those outside of the Motherhouse, by certain communities and church circles. In the discussion which followed most of the Pastors and Sisters took part.

## EVENING SESSION

The evening session was opened by devotional services led by the Rev. F. U. Gift, D. D., Superintendent of Instruction of the Baltimore Deaconess Motherhouse. Rev. Dr. Emil Chinlund gave a very interesting lecture on his recent visit in Europe and Deaconess Motherhouses, both in Germany and in the Scandinavian Countries. (See page ....)

In the Round Table the classification of Deaconess Motherhouses with Hospitals and Homes for Invalids, etc., was discussed and it was resolved to request the Statistical Secretary of the Lutheran World Almanac and Statistical Year Book to classify the Lutheran Deaconess Motherhouses separately with such data as name of Motherhouse, synodical connection, date of founding, number of consecrated Sisters, number of probationers, etc.

In the question relating to the standard of education required for admission of Sisters, it was the opinion of most to raise the standard as high as possible, but not to refuse those who are capable and willing to devote their lives to this cause on account of not having enjoyed higher education. The Motherhouses should do everything possible to give a fair education and training before consecration as deaconesses.

The question of what provision was made for superannuated Sisters was answered that some take care of such Sisters by the general house expenses while others reserve special funds therefor.

It was resolved to have a paper at the next conference on: Essentials of the Diaconate and of the Deaconess Motherhouse plan.

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## SECOND DAY

Thursday, June 24th

The session was opened by devotions led by Rev. H. J. Holman. The minutes of the previous day were read and approved. Sister Sophie Jepson read her paper on: Factors affecting the Deaconess in her service and relation. (See page ....)

Rev. H. L. Fritschel, D. D., read a paper on: Can we supplement our Deaconess Forces by other Professional Christian Workers? If so, How? (See page ....) The discussion of the paper showed a willingness of the Motherhouses to co-operate with such schools of training Christian workers now existing and if new ones should be established.

Rev. E. F. Bachmann, D. D., read a paper on: The Motherhouse in the Life of the Sister and of the Church. (See page ....)

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## AFTERNOON SESSION

The session was opened in the usual manner, Rev. A. F. Almer, D. D., officiating. It was resolved that Dr. Bachmann bear personally the greetings of this conference to the General Deaconess Motherhouse Conference which will meet in August this year at Kaiserswerth.

The report of the Seventeenth Conference of Lutheran Deaconess Motherhouses was ordered to be printed and sold as usual.

It was resolved to furnish a typewritten copy of Sister Julia's and Rev. Holman's papers to each Motherhouse of the conference.

The next conference upon invitation of the Motherhouse at Chicago is to be held at the Norwegian Lutheran Deaconess Home and Hospital of Chicago in 1928. The officers were authorized and instructed to fix the definite date in conjunction with the entertaining Motherhouse. The officers were instructed to arrange the program.

A vote of hearty thanks to the Motherhouse at Baltimore and its board was adopted by rising vote, and the meeting adjourned with prayer and benediction.

PAPERS:

	Page
1. Relation of the female diaconate to religious education. By Rev. Chas. E. Hay, D. D.....	14
2. Impressions of Deaconess Motherhouse in Europe. By Rev. Emil G. Chinlund, S. T. D.....	18
3. Factors affecting the deaconesses in their service and relation. By Sister Sophia Jepson.....	23
4. The Motherhouse in the life of the Sister and of the Church. By Rev. E. F. Bachmann, D. D.....	27
5. Can the forces of the deaconesses be supplemented by other Christian workers? By Rev. Herm. L. Fritschel, D. D. ....	34



## RELATION OF THE FEMALE DIACONATE TO RELIGIOUS EDUCATION

By Rev. Chas. E. Hay, D. D., Baltimore, Md.

A marked feature of the female diaconate is its adaptability. Always and everywhere it is a ministry of Christian love. It presupposes an absolutely unselfish spirit, renunciation of worldly ambitions, a desire to serve Christ wholeheartedly in whatever way His providence and Spirit may indicate. It shuns self-chosen paths and loves to be controlled. It regards the sphere of its activity as limited only by the terms of its divine commission: "Whatsoever things I have commanded you." The firm conviction of these principles as the regulative force of a peculiar life-calling has given to the diaconate in all lands and at all times a distinctive character and has led to the instinctive recognition by deaconesses of every age of a profound inner fellowship transcending all the limitations of locality, language and specific ministry and binding them together in unity of spirit and in the bonds of peace.

Upon this broad basis of spiritual harmony it has been found possible to develop the greatest diversity in the practical application of the principles so loyally accepted. No one has ever been able to catalogue all the forms of Christian service to which the energies of Sisters may be devoted. Already in the Apostolic Constitutions, written in a very early century, we read: "We have need of the deaconesses for many things." Since that day the complexity of social life has greatly multiplied the causes of distress and the sources of temporal and spiritual peril which call loudly for the watchful care and tender ministry of Christian womanhood.

No one of our Motherhouses has ever been indifferent to the cause of Christian education. Not to speak of the valuable instruction imparted to allow candidates and probationers, the Sisters stationed in homes for orphan and destitute children are eagerly embracing the golden opportunities afforded for the building up of Christian character, sowing seed for the harvesting of years to come. Many are teaching in Sunday schools in the children's wards of hospitals, in schools for girls and in their casual contacts with children in the homes in which they minister from time to time.

Within very recent years, the churches of America have been awakened as never before to their criminal negligence in the Christian training of the young. They are no longer satisfied with one-half hour of instruction per week in the Sunday school. Conferences are being held to devise ways and means for implanting

name and at whose command they must always be performed? The peril is a real one, and it was never more imminent than in our own day and land. Strangely enough, this peril is itself in large measure a by-product of the religious education of the past. The fruits of a living faith, as manifest in its works of saving love, have been so evident that they are recognized by all as beautiful, worthy of imitation and obligatory upon all men, regardless of their religion or irreligion. But these good works are based too often upon mere philanthropy. Their aim is only the alleviation of present physical and social ailments. There is need therefore of tremendous emphasis upon the fact that men have immortal souls, many of which are sick unto death. True happiness and the regeneration of society are dependent, after all, upon the regeneration of individuals, and this can be accomplished only by the Gospel of Christ. This is the supreme need of the hour. Multi-Christian truth systematically in the minds of the young. Special training schools are being established for intelligent young women who are willing to render voluntary service at stated hours during the week. Public school authorities in many places are co-operating in various ways, allowing credits for genuine instruction given in church schools and even dismissing pupils at stated hours during the week under appropriate regulations in order to receive adequate instruction in religious matters in their own churches. This is a very wide-spread movement and it may be regarded as the most significant new development of the day in educational circles. It is impossible to estimate what its influence may be in assuring to the rising generation a clearer conception of Biblical truth and Christian duty and preparing them to bear a worthy part in every good work in church or state.

Our Motherhouses surely cannot be entirely indifferent to such a movement as this. They can at least familiarize themselves with it and encourage its promotion along safe lines. In a personal conference some years ago with the scholarly pastor of the Motherhouse at Neuendettelsau, the lamented Dr. Bezzel, the question was asked: "What do you regard as at present the most important form of deaconess service and that in which it may be expected to have the largest development? To our surprise, he replied without the slightest hesitancy: "The educational." The pre-eminence of the institution over which he presided may have unduly influenced this judgment, but it certainly indicated the conviction of the great leader that this paramount field of Christian service has hitherto been too largely overlooked. "We hear much of 'culture' in our day," he said, "but what is culture without Christianity?" In an eloquent address to the associated Sisterhood, he discussed the question: Is the diaconate a calling of work

or a calling of faith?, emphasizing the danger that in the midst of multiplied labors the Sisters might become so interested in the noble works in which they were engaged as to forget in whose tudes in America do not know it. They are following blind leaders, scratching the earth with a muck rake instead of looking beyond the stars. They must be taught better. What part can the Female Diaconate take in awakening a sense of need and applying the only adequate remedy—the truth as it is in Jesus?

There can, of course, be no thought of lessening the emphasis upon any of the forms of loving ministry at present so largely developed, nor any failure to recognize the tremendous educational value of the quiet ministry of deaconesses in the sick-room in homes of poverty and in the various charitable institutions.

But there is one phase of the problem before us which is comparatively new. It is suggested by the remarkable interest of the church at large in the more effective Christian education of the young within the church and beyond its bounds in the community at large. This interest is crystallized in several distinct forms.

We mention first of all the more intelligent and thorough indoctrination of the children of the church in Sunday schools, Luther Leagues and similar organizations, not neglecting the little children. The last few years have developed in these organizations an extensive literature recording the results of wide experience and full of suggestions for the effective teaching of religious truth. It is certainly within the province of the diaconate to have some share in the further shaping of this literature and to gather from it suggestions which may be of great value in the prosecution of its distinctive work. Deaconesses in parish work may co-operate effectively with many of these organizations and incidentally form most helpful contacts with the progressive elements in the churches in which they labor. A word of caution may, however, be here in place. A deaconess in such case should not suffer her energies to be too largely absorbed by any of the organizations, but should be careful under all circumstances, though with all humility, to magnify her own specific calling and make full proof of her own distinctive ministry of mercy.

It should be her aim not to become the responsible head of any of the congregational societies except in emergencies, but to train leaders for them from among the young and capable members of the congregation itself. She is to stimulate and suggest rather than to assume burdens which others should bear and thus detract from the efficiency of her own proper work while leaving the permanent forces of the congregation undeveloped.

The week-day church school may offer to us another point of contact with the new movement. Fortunately our own church is no stranger to the principle of week-day religious instruction. In the great Luther lands across the sea it has been taken for granted that religion must be given a prominent position in the curriculum of every school, not only as a necessity for the promotion of true piety but as an essential element in any rational educational program. Parochial schools have confessedly borne a worthy part in elevating the moral tone and intelligent convictions of Lutheran people. The week-day church school is after all but a modification of the long honored parochial school. If the latter institution can seldom be revived in America, our familiarity with the idea should at least make it easier for us to enlist the cordial support of our people for the present effort to make practical application of it in our modern life.

Another enterprise in the field of religious education is the Vacation Bible School conducted for a few weeks during the summer. This was first attempted hesitatingly as an experiment, but has met with an unexpectedly cordial response upon the part of the church. It combines a number of advantages. If intelligently conducted, it is very popular with the children. They grow weary of play in the long vacation weeks. They love to gather with those of their own ages and many have no other opportunity of such companionship. The normal child is eager to learn and there is no lack of material to awaken and satisfy his curiosity. The most competent teaching forces within the congregations and communities are at this season largely released and many from their ranks may be readily secured for an hour or two of daily service, to be rendered gratuitously or for a small compensation. Such a school may be established by a combination of churches in a community or by almost any congregation of average size. It furnishes a choice field for seed sowing in the most susceptible soil under unusually favorable conditions. The children come willingly. They are all happy. There is no hurry. The curriculum is elastic, capable of unlimited variation. The possible results in the instilling of Christian principles and laying the foundations of Christian character are incalculable, especially as it may open the way for follow-up work in many homes otherwise entirely closed to all Christian influences. For deaconesses adapted to such service there are today open doors of opportunity on every hand. The cordial co-operation of the public school authorities, many of whom may not be favorably disposed toward any other of the specific plans proposed, but loath to surrender any of the teaching periods now under their control, may commonly be secured without difficulty.



The preparation to meet the serious requirements for the successful carrying out of such a plan lies within the province of the general educational agencies of the church and encouraging progress has already been made. But our deaconesses should be profoundly interested in all that is done to elevate the standard of Christian knowledge and of loyalty to Christian truth among the youth of the church. When other duties do not conflict, many of them may find here, as not a few have already done, a delightful opportunity for effective and far reaching service. It would certainly be a matter of prudent foresight for our Sisters who have any considerable teaching ability to acquaint themselves with the most approved methods of the church school as now in operation in order that they may be prepared at any time to respond to calls for practical co-operation in their administration, either as temporary substitutes or regular instructors.

From the above and similar considerations, it is our conclusion that the relation of the Female Diaconate to religious education should be one of cordial sympathy and the fullest possible co-operation with all other agencies operating intelligently for the advancement of the kingdom of Christ.

## IMPRESSIONS OF DEACONESS MOTHERHOUSES IN EUROPE

By Rev. Emil G. Chinlund, S. T. D., Omaha, Neb.

It was a long cherished desire which was fulfilled two years ago when I was permitted to visit Deaconess Motherhouses in Europe and particularly to spend a few days at the birthplace of the Evangelical Diaconate in its modern form, Kaiserswerth on the Rhine.

The subject given me is not of my own choosing, but was suggested to me by our esteemed president. The impressions which he had in mind to have me present, I am sure, are not of a panoramic nature. Word pictures would at best be a very poor substitute for stereopticon views. While it would be interesting and entertaining to have passed in review before us illustrations of buildings, grounds and environments of the large and flourishing institutions across the sea, such a display would only give us a conception of their exterior magnitude and appearance.

We are interested, however, not so much in the number and sizes of the buildings, the extent and topography of the grounds or the number of inmates served, as rather to learn to know the spiritual atmosphere, the inner life, and the forms of service—or



in other words the heart and mind of these, our sister institutions.

What I have to say is furthermore intended only as an introduction to a discussion, which I hope will to a very large degree supplement my brief paper.

It was my privilege to visit the Motherhouses at Kaiserswerth, Bielefeld, Lazarus, Elizabeth, Bethanien and Marthashof of Berlin, Katharinenstift at Wittenberg, Halle, Eisenach, Neuendettelsau, Alsterdorfer and Anschar of Hamburg, Diakonissestiftelsen and St. Lukasstiftelsen at Copenhagen, Samariterhemmet at Uppsala, Lovisenberg at Oslo and Ersta at Stockholm, seventeen in all.

No one who visits these institutions can fail to be impressed with the dominant position which the Diaconate holds in Germany and the Scandinavian countries. In Germany alone there are over 20,000 Evangelical Deaconesses. They are to be seen on the streets, in street cars, in railway stations and steam cars, hotels and institutions of various kinds.

The Deaconess garb is so common that it arouses no curiosity. Deaconesses are well known ministers of mercy everywhere.

The Diaconate is looked upon as the regular and proper channel through which to carry on Inner Mission activities in its various branches of service. In the care of the sick the Diaconate occupies the same place in the Lutheran countries of Europe that the nursing profession does here in America. There are, of course, also other branches of service than that of the Diaconate, but the Diaconate occupies a dominant and directing position. Deaconesses are leaders and set the pace. They put their stamp upon other activities. Deaconesses are looked up to, respected and followed by other women who pursue their work of relief along other lines and by other methods.

This situation gives the church in the Lutheran countries of Europe a powerful leverage. It means that works of mercy are recognized as the work of the church and that the church is given free hands in the exercise of this, its Christ-given prerogative.

Another situation which impressed me was the high standard of efficiency of the European Diaconate. Not only is the Deaconess cause recognized as the true and proper channel in the conduct of works of mercy, but it is respected because of its high intellectual, social and spiritual standards.

The European Diaconate has attracted many women of the nobility and of the cultured classes in general. I was struck with

the many names of nobility among Sisters whom I had the pleasure to meet, both in Germany and in the Scandinavian countries. I was most favorably impressed with the culture, refinement, knowledge and spirituality of the Sisters occupying leading positions in all the Motherhouses. This fact has inevitably elevated the Sisterhood in the social scale and causes it to be recognized by the highest classes of society as a form of Christian service not below the dignity or ambition of the most learned or socially favored young women. An important contributing factor to the exalted position of the Diaconate is to be found also in the intimate friendship of royalty and the benefactions which many Motherhouses have received from members of the royal families.

Diakonissestiftelsen in Copenhagen is the direct foundation of Queen Louise.

Ersta at Stockholm, Kaiserswerth, Neuendettelsau—in fact most of the Motherhouses of Europe have been taken under the shelter of the royal families—a fact which has not only been of great financial help to these institutions, but which has also socially elevated the Diaconate and kept it in the limelight and exalted it in the eyes of the public at large.

This situation, I am convinced, is one of the main reasons why the European Motherhouses find no difficulty in attracting all the candidates they are able to receive. Because of this elevated intellectual and social standard of the Diaconate, when a peasant girl or a girl from the middle classes feels drawn to Christian service she looks up to the Diaconate as that form which she desires to adopt. In becoming a Deaconess she becomes a member of a Sisterhood which not only gives her the richest opportunities for service, but in which her highest ambitions for education, culture and social refinement are fully met. As a Deaconess she can move freely in all classes of society and she occupies a place in the social scale to which she possibly otherwise, because of the tightly drawn social lines of European society, could never hope to be admitted.

The two phases now mentioned, the dominant place of the Diaconate in the field of social service and the high cultural standards of the European Diaconate, must also be viewed in the light of the clear, warm Christian atmosphere of the Motherhouses. It became evident to me beyond the shadow of a doubt that the Diaconate is a product of faith and that it can thrive only in faith. The fervent, warm, pulsating spiritual life of the Motherhouses deeply impressed me. Not only is this felt in the rich devotional life of the Motherhouses, but is shown in the daily conversations and conduct of the Sisters. Modern rationalism has, as we know, made inroads into the educational institutions of Lutheran lands

in Europe and has deeply affected the theological current of present day thought, both in the seminaries and in the pulpits, but I failed to sense any presence of this tendency in any of the Motherhouses which I visited.

As is well known, not all the Motherhouses of the Kaiserswerth Conference accept the Lutheran confessions. Kaiserswerth has shifted from Lutheran to Reformed positions because of the different attitudes of its Directors. Pastor Disselhoff was unionistic, Zöllner conservatively Lutheran, Sturzberg again pronouncedly reformed while the younger Disselhoff who was acting director during my visit stands on the Lutheran confession.

I had quite a discussion with one of the older Sisters at Kaiserswerth on the subject of confessionalism. She entertained very strongly the unionistic attitude and subordinated the doctrinal position of the Christian to that of life and works. I maintained that a true acceptance of the confessions of our Lutheran church should be insisted upon and that such acceptance results in a living faith abounding in good works. A merely nominal or intellectual acceptance of the confessions leaves the heart cold and is unproductive of any good works. The history of the Evangelical Diaconate has through the grace of God been one of the very marked evidences of the reality of the spiritual life and of its presence in the church. No one can therefore come in touch with the inner life of the Motherhouses in Europe without feeling the strong pulsations of a living faith active in good works. They are power stations of spiritual energy; storehouses of richest spiritual treasures; refreshing springs of living waters; oases in a dry and thirsty land. May they ever through God's mercy remain such, both in Europe and in America.

Having referred to a strict Lutheran confessionalism in the Diaconate I must not fail to mention the existence of an organization of Motherhouses which maintains such an attitude. Neuendettelsau and Hamburg are centers of conservative Lutheranism and in this group there are twenty-five Motherhouses which arrange a conference once in four years. The Directing Sister of Neuendettelsau of the years 1883-1921 and who came to the Motherhouse in 1855 and who worked with Pastor Löhe until his death in 1872, Sister Theresa Stählin, was one of the outstanding characters whom I had the privilege to meet. The present Directing Sister, the queenly Sister Selma Haffner, called her "a living tradition."

The doctrinal position of Pastor Lauerer and the entire Motherhouse is soundly and positively Lutheran. I was glad to learn of

the existence of this Lutheran association of twenty-five Motherhouses because this association is proof positive of the fallacy of the accusation which is made by some antagonists of the Diaconate that it is a foreign plant on Lutheran soil which does not belong there and which should be weeded out. The beautiful history of Neuendettelsau, the strictest of Lutheran Motherhouses, is a jewel in the crown of our beloved church. To have seen Neuendettelsau and to know its wonderful history is to become forever a staunch and devoted friend and supporter of the Evangelical Lutheran Diaconate.

Having attempted to bring out something of the mind and heart of European Deaconess work, I shall endeavor to mention something about the fields of labor in which European Sisters are engaged. The Diaconate of Europe has assumed to a large degree the task of educating the girlhood of the church. Many of the Motherhouses have thriving and efficient schools for girls offering a number of different courses, such as teachers training, music, domestic art, home economics and various vocational courses, even including the training of gardeners. In the field of education I was also interested to find schools for the subnormal. The Alsterdorfer institution in Hamburg had a very efficient department for the training of the mentally deficient. Several Motherhouses devote themselves to the care and reform of morally delinquent girls and I was told that this very difficult and painstaking social work is left very largely in the hands of the Motherhouses. While the results, so far as permanent reform is concerned, are rather meagre and while the work is of such a nature that it demands endless patience and unbounded optimism, we must be glad and thankful that the European Diaconate has made this work a part of its program.

There is no field of endeavor in the care, maintenance and support of the physically disabled and handicapped into which the Diaconate has not entered. Social service in all its ramifications is being done, but in the form of Inner Mission. The care of the sick, the blind, the deaf, the crippled, the aged, the orphaned, the inebriate, the indolent, the criminal, the immoral—or whatever form sin and misfortune may assume is a challenge which the Diaconate has met and which it is interested in. The Diaconate of Europe has proven itself to be a most efficient institution which successfully carries on its most blessed and varied activities.

Although the Evangelical Diaconate of America dates its history only thirteen years later than the revival of it in Europe under Fliedner, when we look at the comparatively slow progress made here, we find ourselves to be still only pioneers.



To make ourselves believe that the forms in which the Diaconate has come to us are irrevocably fixed and determined brings us nowhere. We will surely stop in our growth and gradually atrophy if we resist any modification of established forms, if such modifications can be made without doing injury to the essentials of this form of service. While we must look ahead and study and plan, we should not be discouraged. The important thing after all is not the number of Deaconesses on our roll, but the work they are doing, and the spirit in which it is done.

Christians are the "light of the world and the salt of the earth" and our Motherhouses have a very vital part to play in making it possible for the church to shed its light and manifest its savor. We should not be content with anything short of leadership. The Diaconate ought to become ever here in America a form of service to which all secular workers and the church at large would do honor and to which they would listen and in whose footsteps they would be willing to go.

## FACTORS AFFECTING THE DEACONESS IN HER SERVICE AND RELATION

By Sister Sophia Jepson, Baltimore, Md.

In every walk of life, in every calling, we are influenced by our environments. Often quite unconsciously we find our views of life undergoing change by contact with others. The moral and spiritual atmosphere we constantly breathe affect our mental and spiritual health as much as the material air affects our physical well-being.

The Sister as she goes out into active service is exposed to many varied influences which of necessity make their impressions upon her. As she holds a somewhat unique relation to society, not in the ordinary catalogue, the factors affecting her life and service perhaps run somewhat differently from those of most people whose lines of activity run along the beaten path.

I shall not in this presentation attempt to state and solve the problems that arise along these lines, but rather call attention to the fact that they are there and must be taken into account. It is the function of the Motherhouse to train the Sister who goes out from it into service and such training includes, not only theoretical and practical knowledge, but, with this, sound judgment and firm conviction as to the true principles upon which her service rests.

Those of us who have been long in the service and who are living in an atmosphere saturated, so to speak, with deaconess principles are perhaps in danger of losing the proper sense of the effect of the contact with the outside.



I shall briefly present a few things that I believe enter as factors influencing the Sister, and make suggestions as to how to meet them.

Some of them I shall designate as "testing factors," as they will help to determine the quality of the Sister.

1. First I shall name the question of compensation. Compensation for service, we must not forget, is a perfectly legitimate transaction and it is the exception where there is no such exchange for service rendered. To many people (in fact, perhaps to most people), this idea of rendering service without financial return seems an abnormal and rather visionary proposition. We constantly have evidence of that. People to whom a Sister has rendered service frequently insist that as she is the one rendering the service she is entitled to the remuneration. When we bear in mind that in many cases the women who enter the Motherhouse have spent money more freely than they will have occasion for in the Diaconate, we can understand that constant reminders of her present restriction of the use of money may have some effect.

*Suggestion*—It is wise for the Motherhouse to anticipate this question. Let it be understood and acknowledged that monetary compensation is legitimate and let us not be afraid of comparison. Only after a deliberate and honest investigation as to comparative value is a woman proof against the pressure which may be brought to bear upon her as she mingles with the ranks and file of her fellowmen. She must count the cost and make deliberate choice. I believe the greatest service the Motherhouse can render along that line is to be able to demonstrate through its Sisters that the joy and privilege of service gives greater satisfaction than any merely financial compensation.

2. Perhaps even a stronger factor is that of Personal Liberty. Whenever the Diaconate is being discussed the charge is made in one form or another that the deaconess loses her personal liberty when she becomes a member of the Motherhouse. Under that heading would come certain restrictions to which she is subjected, such as certain amusements, personal adornment, prescribed garb, etc., as well as lack of choice of field of labor. The spirit of independence on the part of America's young people is well recognized and any line of work entered into must be compatible with the principle of personal liberty.

*Suggestion*—The Diaconate is a voluntary service and there must be enough freedom of action to give the sense of liberty and privilege of choice. Authority and supervision there must be,

which every fair and orderly constituted mind recognizes. But there must not be the feeling of being under arbitrary rule whose authority is absolute. The relation must be one of confidence and trust. If a Sister shows a tendency to resent duly constituted authority and supervision and gives evidence of desiring to be a free lance, the best policy will be to discontinue a relation which is heading toward friction and trouble.

In this connection permit me to quote from a paper presented to this conference some years ago by the writer of this paper, but which holds good today as well, "When we come to look at it (personal liberty) a little more carefully, we will discover that the Sister has by no means been deprived of her personal liberty. When compared with other vocations the restriction is not as great as it appears on the surface. No one can be entirely independent in her actions; everybody is subject to some authority. The woman who works for an employer has usually much less consideration shown her than a Sister who devotes her life to Christian activity as a deaconess. Generally, a Sister who is capable, as well as conscientious, is given as much and often more liberty in choice of action within her field than others. While she does not choose her field of labor, her field is being chosen by those who are usually in a position to judge better than she could herself as to her general fitness for that position. No Motherhouse authority would want to act in an arbitrary way, for nobody is more interested than they to make a good selection, a selection that will promote mutual blessing and benefit."

3. Various views on religion which the Sister will constantly meet in her work as a Christian worker. There has perhaps never been a time when the atmosphere was more laden with religious controversies in the midst of which the Sister, distinctly identified with religion, must move with no uncertain steps.

*Suggestion*—The Motherhouse should see to it that the Sister going out as a representative of the church has correct ideas regarding essentials and non-essentials in religion. Only as she is anchored securely to the eternal truth can she move with freedom and glad assurance, helping her fellowmen to a saving knowledge of truth as revealed in the Word and the life and teaching of Jesus Christ. To be able to maintain a healthy, joyous, spiritual life she must be able to give a reason for the faith that is within her. Her own spiritual life must be rooted in God and she must know Jesus Christ from her own personal experience. The Motherhouse training and association must be such as to help the Sister to be established in the faith.

4. Undue Praise. A Sister moves among the people as a recognized official representative of the church, and will not infrequently be exposed to flattering attention and exaggerated praise. Unless a Sister is truly humble and honest enough to recognize her own defects and limitations, she will be in danger of forming a too high opinion of herself and fall into the snare of spiritual pride. On the other hand, she may be exposed to undue censure and blamed undeservedly.

*Suggestion*—The Motherhouse training should help the Sister to a true valuation of herself. It is perfectly legitimate for a Sister to recognize good qualities and gifts in herself, as well as in others if with this she possesses good judgment and a true sense of her own limitations, recognizing that whatever talents she has are gifts from God to be used as a trust from Him. An assumed false humility is far more objectionable. If a Sister has a proper estimate of herself, she will not be unduly impressed with either praise or blame.

5. Depressing Influences. Under such influences I would class contact with suffering, indifference, prejudices, oversensitive people, low moral conditions, etc.

*Suggestion*—The Sister must see to it that she retains her own buoyancy of spirit and an optimistic view of life. To do that she must, among other things, have proper rest, exercise and recreation, which will aid in promoting relaxation and relief of nervous strain.

6. Comparison with people who have had greater educational advantages. Comparatively few women with higher education offer themselves for the deaconess calling. However, as a Sister gets out into the active service of the church she will constantly come in contact with people of culture and higher education. What effect will that have?

*Suggestion*—While, of course, higher education is valuable, it is abundantly demonstrated that all knowledge receives its value in proportion to the service it will render. A Sister usually has many opportunities for self-culture and self-improvement, which, if properly utilized, will go far to make up for any lack of so-called higher education.

I do not wish to close this discussion without calling attention to some other factors that must be classed as privileges, factors I shall simply state without any elaboration. Among these are: Contact with fine characters, freedom from care regarding own support, protection, a sense of permanence afforded by the Motherhouse, as well as assurance of sympathy and understanding, official recognition.

## THE MOTHERHOUSE IN THE LIFE OF THE SISTER AND OF THE CHURCH

By Rev. E. F. Bachmann, D. D., Philadelphia, Pa.

The Motherhouse form of the Female Diaconate has been challenged from the early days of Loehe who began his remarkable work in Neuendettelsau less than twenty years after Fliedner revived the Diaconate in Kaiserswerth down to our own day and church. This challenge is a blessing in disguise for nothing is more detrimental than general approval. Criticism which forces constant re-examination of principles and practice makes for sound development and by the discussion arouses interest and promotes growth. Raised to the pedestals of saints by admiring masses, the deaconesses and their leaders would hardly escape the danger of self-satisfaction, stagnation, and spiritual death, leaving little more than pious phrases and lifeless forms, attracting the distant and unable to hold those who come and take seriously their confession and service of Christ.

It is a source of satisfaction to us of the Motherhouse conference that Loehe soon abandoned his first idea of a free association and adopted the Motherhouse organization, and that the free association for deaconess work organized by Dr. Zimmer in 1894 with the avowed purpose of offering something more attractive to young women of the so-called better class with full personal independence of a central authority, has in recent years adopted several features of the Motherhouse organization, so that those Sisters now form a closer association with their homes for those in the work (*Heimat-Haus*) and for those retired (*Feierabend-Haus*). These observations of the efforts abroad together with those of mere training schools for deaconesses in this country confirm our faith in the Motherhouse form of organization. At the same time these observations show us that deaconess work is *possible* also *without* a Motherhouse, as we see, e. g., in the Methodist church. Our conviction is, however, that the Motherhouse of the Kaiserswerth type as we have it in our conference, is best fitted for our day.

Nevertheless the Motherhouse, to serve its purpose effectively, must be wide awake to the far reaching changes in the conditions and the spirit of the people and the church and, while firmly founded on unchanging evangelical principles, must continually adjust itself to the requirements of the individual Sister and of the church. Fortunate is the Motherhouse which is able to do this free from interference by other interests. Those directly responsible for the life and spirit in the Motherhouse must have a clear



grasp of the conditions and a sympathetic understanding of the needs of the Sisters and of the church in order to make the Motherhouse the influence and blessing it actually can be. Our subject

*The Motherhouse in the Life of the Sister and of the Church* embraces the opportunities and obligations of the Motherhouse toward the individual young woman entering this work, and toward the church as whose agency the Motherhouse would function. It is not the purpose of this paper to describe what has already been accomplished by any of us, nor to hold before us ideals and goals beyond our reach, but rather to present together with well-known facts certain principles and aims we must hold fast if our Motherhouses would live and labor and develop.

## I

The Motherhouse as a potent factor in the life of the Sister.

When a young woman enters the Motherhouse, she enters upon a new period of life quite different from any previous experience. To take this step she has given up much, yet she merely smiles at so-called sacrifices as she is full of joy because she has been accepted as a candidate for the Diaconate. She comes with high ideals, great expectations and personal consecration, surrendering a large measure of personal freedom and other prospects gladly for the privilege of placing her life as a thank-offering upon the altar of the Lord. This as a rule is the attitude of the best of our young women. They come with an open mind and heart, ready to be moulded into instruments of God, to be equipped for and consumed in God's service.

Each one here present is with others responsible for the spirit and work of his or her Motherhouse. How far really does it enter into the life of each candidate and Sister to fit her better for the Master's service? The means at our command may be grouped under three heads: *Spiritual life, training and fellowship*. Permit me a few thoughts on each.

1. *Spiritual life* we place foremost as a fundamental and distinctive mark of a Motherhouse. A tremendous responsibility for a genuine, deep and strong spirituality rests especially upon the leaders and the older Sisters. Teaching and preaching alone will not create it. Spiritual life goes from person to person. The Word of Christ which is Spirit and life, must grip the individual soul. It is a special advantage for the development of spirituality that we usually receive young, impressionable and consecrated women and can combine with the intensive study of God's Word and with daily common worship the exercise of Christian life and



rightfully is much demanded. Should the Motherhouse fail in developing genuine spirituality, where then shall we look for it? We praise God that not a few of the candidates rejoice during the first year in spiritual growth, in greater nearness to Christ. But why do some of them in later years come to the pastor depressed because they have lost that first great joy? I cannot discuss that question in this paper, yet must warn against the danger of settling down to routine and becoming merely a part of a great machine, must warn against the common human frailty of growing accustomed by habit and familiarity to the greatest privileges and the most sacred treasures. Spiritual leadership must recognize and avert these dangers, must be independent of forms and ecclesiastical accessories, and we must continually implore God Who has love in works of mercy. Much is given to the Motherhouse and placed us in this position of responsibility, to renew daily our own spiritual life that through our service those may be quickened and blessed who have come to join us in His service.

2. *Training* is the other means the Motherhouse has for influencing the life of the Sister. The course of instruction is of great importance, yet only the means to a greater end, namely the development of an intelligent and well balanced Christian personality. The impressions of the new surroundings and associations are quickly followed by the deeper impressions of new ideas. The new sense of freedom from former obligations quickly gives place to a new sense of service which demands self-denial and prompt obedience as found in Christ and practiced by others like Paul who calls himself not only a minister (*diakonos*) of Christ, but also a servant, a slave (*doulos*). This sense of servitude is not depressing, however, because it is coupled with a new joy, the joy of a personality expanding by service to others. The Sister has worked before, but now there is a new valuation of labor; it is done for Christ's sake and even physical weariness cannot take away that joy. She has read her Bible before, but now its message is better understood, is seen in a new light and is felt with a new force. She has had lofty ambitions before, perhaps somewhat indefinite, but now well defined they rise to a new height, to the feet of Christ, to the Throne of God, and for His sake she lays aside whatever would hinder her and she finds unexpected joy in self-limitation like Paul who confesses, "this one thing I do." This above all must be the aim of her training. Class work with recitations and technical training, while indispensable, do not enter so largely into the making of the personality nor wield as decided an influence on the life of an individual as does this clear cut conviction, joyful self-limitation and whole-souled devotion to a great cause. This makes life worth while and happy, and is another big factor by which the Motherhouse enters into the life of the Sister.

3. *Fellowship* in the noblest sense is the third great means by which the Motherhouse becomes a deciding influence in her life. The candidate finds the Lord's promise literally fulfilled more than most other Christians when he says, "There is no man that has left house, or brethren, or sisters, or father, or mother, etc., for My sake and the gospel's, but he shall receive a hundredfold now in this time." (Mark 10, 20-30.) It is beautiful to behold how young women from such different places and with such different antecedents are drawn together within a few months after entering the Motherhouse. Add to this the close fellowship of our Motherhouses one with another and you have indeed an actual expression of the "communion of saints" which unites closer than the bonds of the flesh. Everyone must, of course, safeguard and foster the only proper basis and purpose of this fellowship—spiritual life and greater fitness for this service. Do we really in our Motherhouse foster by every means such fellowship of love? If not, let us not be surprised by lack of loyalty and by serious losses. If, however, from the head down to the youngest member true fellowship is fostered and maintained at all costs, it will act like an electric magnet attracting others with an almost irresistible force. Is not this lack perhaps one of several deeply hidden causes for the comparatively small growth of the deaconess work among us? Let us not complain about others, but rather examine ourselves. Generally speaking, our Sisters are what we have made them. They imbibe the spirit of the Motherhouse as it actually is, not as we idealize it to them, and in their contact with others they reflect the general atmosphere in which they have been trained. This Christian fellowship must bind them to their Motherhouses so closely that they feel they would not live without it.

The Motherhouse must be a real home in the highest sense, not merely a place for instruction and training and service, but a safe harbor from the storm and stress of modern life in which our Sisters must labor, and an oasis for the refreshing of the soul, a congregation of believers, of children of God, of servants of God, united in love and faith for the ministry of mercy by the church.

## II

The second part of our theme—the *Motherhouse in the life of the church*—is no less important than the first. The Motherhouse with its life and spirit must and will enter into the life of the Sister, as we have seen, yet it dare not stop there. The Motherhouse is not an end in itself, does not exist for its own sake, nor only for the sake of its Sisters, but also for the sake of the church. As we must demand of our Sisters to lay aside every selfish interest, the Motherhouse must do the same. We dare not think

merely in terms of the Motherhouse, nor even of the Diaconate, but must think in terms of the church, the kingdom of God. Our vision must be world-wide, our love world-embracing, though our time and efforts must be directed into well defined channels. We cannot render the best possible service to the church unless we have an intelligent interest in the entire work of the church. The individual Sister in special service may not be able to maintain varied interests, but the Motherhouse itself, the Sisters with their leaders, must know what the church today does and needs, otherwise it will not be able fully to develop its own life nor really enter into the life of the church. Variety of work is a blessing to any Motherhouse and should be the aim even where the number of Sisters is comparatively small. There is no good reason why a Motherhouse should voluntarily turn away from any form of merciful service open to women and conducted by the church. Indeed, the Motherhouse should aim to be the open door to any field of distinctly Christian service for women. This was the policy of Fliedner and should be our policy today. I venture the assertion that we would then attract more young women anxious to make their life count for Christ and for mankind.

The deaconess work has not merely been a *service BY* women, but also *FOR* women, opening up to them opportunities for service closed to them a hundred years ago. At that time, no respectable woman would have lowered herself to nurse a sick stranger in a public institution; today public *nursing* is one of the most honored professions for women. Likewise *teaching*. To Fliedner justly goes the honor of being the founder of modern scientific nursing and of the first seminary for women teachers. The *Christian Kindergarten* owes more to Fliedner than to anyone else. He also was the pioneer in *reclaiming* female prisoners and fallen girls. The plight of Protestants in Roman Catholic countries moved him to publish successfully an appeal on their behalf, and distress in distant lands prompted him to take some of his Sisters to the Holy Land and to America. He simply had to do this because he was Christ-centered, not self-centered. No one helped more joyfully than he in founding other Motherhouses and all kinds of institutions of charity. His broad sympathies and unselfish services won him the hearts of thousands and opened doors for him everywhere. Small wonder that his appeal to young women for deaconess work issued in 1852 brought a response from 200, of whom 100 could be admitted! Not without good reason, afraid of ecclesiastical interference and therefore avoiding official connection with the church authorities, he had officials of the church in a private capacity serve on his board and in every way sought to serve the church.

Following Fliedner's example *our Motherhouses must seek to serve the church* wherever in our day she hath need of us. Entering fully into her labors, we shall also enter into her life. Permit me to indicate the way.

1. The church, at least here in the east, is grappling with the question of *religious education*. This is especially a congregational problem in which, however, the demands of the state must be recognized. The old time parish school could not survive the competition of the public school with practically unlimited financial resources. Less expensive means must be found. Week-day religious classes point to a solution, held back, however, by the lack of teachers qualified in the judgment of the state. Why should not deaconesses be trained for this service into which Rome places thousands of her nuns? Given the prospects of service in such capacity as deaconesses will surely stir the hearts of some to give themselves to the Lord for this work. If a Christian Kindergarten conducted by a Sister herself or under her direction could lay the foundation in the hearts and minds of the little ones, the later work would be much more effective. Above all, a two-year course of catechetical instruction could easily be arranged by a pastor who would assign the first year's class to a deaconess.

2. Another problem faced by our congregations is of an Inner Mission type, embracing everything from the care of the helpless and hopeless aged down to the wayward child on the street, living within the shadow of the church and yet untouched by her influence. *Parish problems* are manifold and complicated, to a pastor facing them single handed they are overwhelming. Why should not the Motherhouse give special training for this service? Mere experience in hospital or institutional work is as inadequate as would be mere class work. If the parish work is indeed the crown of the Diaconate, we should at least in the essentials measure up to the standards required by social service agencies lest we be forced to surrender this field like others in which deaconesses, after having shown the way and done pioneer work, have been replaced by women with a purely secular scientific training. The church and her workers cannot afford to be satisfied with inferior courses and equipment. Only the best is good enough for Christ and His cause. Preparing young women thoroughly for parish work is one of the most direct means of helping to develop the life of the church.

3. *Institutional work* must be included. Most of the training for this is so far limited to practical experience in the work. As state regulations become more strict, the Motherhouse must be prepared to fit the Sisters to meet the higher requirements. Present circumstances may keep that goal still somewhat beyond our



reach, but it must be included in our policy and as soon as possible embodied in our program. We cannot deny the value of scientific institutional management as above that of mere practical experience. A truly consecrated Sister, naturally endowed with executive ability, will render still more effective service when she understands the scientific reasons underlying certain results and can explain them to others. The institutions of the church served by deaconesses should merit the fullest confidence of our courts and other representatives of the state not merely because of the devotion of our Sisters in charge, but also because of their standard methods. This will the better enable the church to meet her responsibilities towards her own dependents and others entrusted to her care.

4. In the field of *hospital nursing* the Motherhouses have largely been obliged to adopt these high standards as a means of self-preservation. The important hospital interests here represented will find the control of these rapidly passing into the hands of salaried professional nurses and other specialists unless Sisters be given the opportunity for taking standard courses enabling them under the state laws to take the leading positions. The hospitals owned by our Motherhouses represent an investment of more than seven million dollars. This fact alone should be sufficient to prompt us to spare neither time nor expense in training Sisters for all important hospital positions. This is the more necessary where regular training schools for nurses are conducted. But why should we be so anxious to control our hospitals? Because they are necessary for training our young Sisters and they are wonderful opportunities for bringing the gospel message to souls in distress and to souls who never have known Christ. Secularize your hospital and you have closed to the church one of the open doors for Christian service.

5. Finally it would be desirable to make each Motherhouse a center and a *rallying point for all full time women workers* of our church. We may not be able to train salaried parish workers, nor even agree on the policy of training them together with candidates for the Diaconate. We all, however, should recognize the value of these auxiliary forces and their contact with the deaconess Motherhouse, as well as our contact with them. They need the influence of the greater self-surrender and our Sisters need the broader outlook and the appreciation of the fine work done outside of the Diaconate, so that both may rejoice together in the mercy of God Who has called them into His service. How these contacts can be actually brought about is a problem for each Motherhouse to ponder. It may be done by having Sisters attend a summer school where usually some students will gladly accept



an invitation to visit the Motherhouse if within easy distance. It may be by special courses given by the Motherhouse to Sunday school teachers and others. It may be possible to offer a room for committee meetings or for conferences of Inner Mission and parish workers. Let us do this without the thought of gaining recruits for the Diaconate thereby. I am convinced every sincere effort will bring its own reward.

Summing up, I would say: The Motherhouse can be a powerful factor in the life of every Sister through its spirituality, its training and its fellowship; and a most blessed influence in the life of the church by fitting the Sisters for the work of the church as required today and in harmony with the standards of efficiency set up by other organizations. Let this be our sincere purpose, then we can calmly leave all else to the Lord, our Master.

### CAN THE FORCES OF THE DEACONESSSES BE SUPPLEMENTED BY OTHER CHRISTIAN WORKERS, AND IF SO, HOW?

By H. L. Fritschel, D. D., Milwaukee, Wis.

#### I

The question implies that the deaconesses are considered primarily as the church workers chiefly desired for special work in the church and that other women workers are considered as supplementing the work which would otherwise be done by deaconesses.

The church has different offices and functions in which individual persons serve her, such as pastors, teachers, missionaries, deaconesses and others. The Diaconate exists as an organized ministration in the Lutheran church and the church has recognized its value and importance as a ministry of women.

The request to Deaconess Motherhouses to supply deaconesses are sometimes based upon financial reasons. Some hard struggling charity finds it difficult to raise the necessary funds to pursue its work or they realize that with their meager funds more can be accomplished if deaconesses contribute their services to the maintenance of the work. But usually the reasons are not merely financial. It is chiefly the character of the work and the spirit in which the work is done that makes the trained deaconess especially desirable. Besides, persons pursuing this work not merely as employees, but as their calling and entering fully into this spirit of the merciful ministrations give the work more permanency and, therefore, makes for greater efficiency.

We must recognize, however, the fact that the Deaconess Motherhouses are not in a position to supply all the workers needed by the church in the various Inner Mission activities and in its benevolent institutions. While the deaconess would be the most desirable and most efficient person for these ministrations of the church we recognize also the fact that there are too few to supply the demand.

This being the situation the question arises, Can the work of the deaconesses be supplemented by other trained Christian workers? We are not now speaking of auxiliary societies or volunteer workers who devote more or less of their time freely to such activities. Their valuable co-operation is not to be underestimated, but we speak of such young women as are willing to be trained for such work and pursue it for the time being as their vocation.

## II

The inadequate supply of deaconesses for the organized works of mercy and for evangelistic work has brought about within recent years the establishment of training schools for church workers.

The reason for the limited number of deaconesses in the Lutheran church has been attributed to various causes such as the materialistic spirit of the age, the craze of superficial enjoyment of life, the lack of appreciation of the value of a life of service, the indifference and critical attitude of many in leading positions, etc. Whatever the cause may be the fact remains that there is an insufficient supply over against the demand. And this is not only felt in the Lutheran church of America, but likewise in other denominations and even in the Roman Catholic church of the United States.

For this reason supplementary forces have been called in and trained for Christian service without dedicating themselves to this work as deaconesses do. In Germany for many years such aids (*Hilfsschwestern*) have been trained in Deaconess Motherhouses. Our deaconess conference considered this question seriously at one of its conventions several years ago, the opinion prevailing at that time was that it would be inadvisable to establish in the same place alongside of the course of training deaconesses a course for training such Christian church workers.

Since then such training schools for Christian workers have been established and organized either by Motherhouses or by special organizations.

At a recent meeting of the Protestant Hospital Association a sectional meeting of Lutherans discussed seriously how to secure efficient Lutheran executives who will maintain and develop the Christian spirit of these institutions, and a committee was appointed to devise plans and ways of training Christian executives. All this indicates that there is a growing need of well-trained Christian executives and workers for the various Inner Mission activities of the Lutheran church.

### III

Since the female Diaconate exists for the purpose of serving the church in its charitable ministrations, a spirit of friendly co-operation with such efforts of training Christian workers for various spheres of ministering love should be shown by Mother-houses.

We maintain that the Diaconate is to be considered the foremost and first recognized office and calling for this kind of church service and if it can be developed to supply the personnel it should be so developed to the widest extent possible.

Since the calls for laborers from the many fields where the church is engaged in this work and where it should undertake Inner Mission work are too numerous to be met, we should welcome efforts to train supplementary forces for this important work. Antagonizing organizations which train other Christian workers would not be justified. By co-operation additional forces may be gained for this service of the church, though they may not be deaconesses and we recognize that their work in certain spheres may professionally equal that of deaconesses, provided they are properly trained and endowed with the right spirit. Why should such who are willing to devote their services to the church in this manner not be employed?

I am speaking of trained Christian church workers, not of nurses' training schools. This is a work of its own peculiar type, similar to high schools for girls, and the work of training nurses in a Christian spirit in our own Lutheran hospitals by deaconesses rather than compelling them to go to state or unchurchly or institutions of other churches, has also its justified sphere in the Diaconate. It is, however, not this school of nursing we speak of here, but the training school for Christian church workers, previously referred to.

#### IV

The co-operation of the Motherhouse in training supplementary forces for Christian work may be done in two ways. 1. By establishing our own training school for such workers. 2. By co-operation with existing or new schools of that type, which may be established by other Lutheran organizations.

If a Motherhouse undertakes to train such Christian workers, who are not to be deaconesses, it should be a clearly defined separate department. Many classes may be jointly given, much of the supervision and many of the regulations may be alike, yet its distinction as a separate department should be maintained and outwardly discernible. The pretense that the pupils of this type are deaconess pupils, or even calling them "deaconesses without a garb" should be avoided. The line of demarcation should be clear during their residence and after leaving the Motherhouse and while laboring at their respective fields of labor.

The course should embrace in the theoretical course such subjects as Bible, Bible teaching, Inner Mission, the church, her life and work, spiritual ministrations, etc. In its practical training may be embraced: nursing, administration, training in institutional work according to the intended future special service, training in extra-institutional church work, parish work, and similar branches of the work of a Christian church worker.

In co-operating with established institutions for the training of Christian church workers the theoretical studies, in so far as they have been pursued, will be omitted and only such will be given as may be necessary or desirable for supplementing the former course. Class instruction is desirable in order to bring the students more directly in personal contact and under the personal influence of the Motherhouse. In the practical course many various avenues would offer themselves in the various spheres of the achieving the diaconate in view may choose to enter the deaconess activities of the Motherhouse to supplement what they have received elsewhere or to induct them in the practical application of theoretical instruction of a previous course. An experienced deaconess should be the personal guide of such students.

This course, whether supplementing previous instruction and training, or whether given entirely by the Motherhouse should not be free, as received by deaconess pupils, but should be moderately compensated for by the students in this department.

Some of the students preparing for Christian service without having the Diaconate in view may choose to enter the deaconess work, most of them probably will not. The Motherhouse, however, would have co-operated in training them for church service and thus helped to supplement its own work by rendering a service to the church in providing helpers for fulfilling in a larger measure the task our Lord has committed to us.





The Eighteenth Conference  
*of*  
Lutheran  
Deaconess Motherhouses  
IN AMERICA



CHICAGO, ILLINOIS  
May 16 - 17, 1928



## PROCEEDINGS AND PAPERS

The Eighteenth Conference of Lutheran Deaconess Motherhouses in America was held in the city of Chicago at the Lutheran Deaconess Motherhouse of the Norwegian Lutheran Church on May 16 and 17, 1928. As in previous years it met the days preceding the Inner Mission Conference held likewise in Chicago in order to give the representatives of the Deaconess Motherhouses an opportunity of attending both conferences.

### FIRST DAY SESSION

Wednesday, May 16.

The first session was opened at 10 A. M. by devotions led by Rev. A. W. Anderson, Chicago. Rev. H. J. Holman extended a cordial welcome to the Conference in behalf of the entertaining Motherhouse which was responded to by the President, Rev. E. F. Bachmann, D. D. in behalf of the Conference. In his address as President, Dr. Bachmann emphasized the fact that though in the field for forty years, the deaconess work is still in the pioneer period, for it is still comparatively little known and understood throughout the Church. Like all pioneers, the leaders in the female diaconate must face all difficulties courageously and wisely, must have a clear vision, definite plans and strong determination. The Church today needs the diaconate as she needed it in the days of the apostles, though many even among the Church's leaders may not yet recognize such need. Representing the diaconate we must therefore be aggressive and not afraid to stand alone if needs be. Standing alone makes strong and independent characters and easily develops differences of opinion, but let us learn from one another and cooperate and lay foundations firm and solid. Under the leadership of Christ let us stand together for our great ideal of service.

The roll call showed that the following Motherhouses were officially represented by delegates.

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by  
Rev. E. F. Bachmann, D. D., Pastor.  
Sister Margaret Schueder.

2. Lutheran Deaconess Motherhouse, Milwaukee, Wisconsin,  
represented by  
Rev. H. L. Fritschel, D. D., President of the Board.  
Rev. O. H. Groth, Pastor.  
Sister Catharine Dentzer, Directing Sister.
3. Lutheran Deaconess Motherhouse of the United Lutheran  
Church, Baltimore, Md., represented by  
Sister Sophia Jepson, Head Sister.  
Rev. D. A. Getty, D. D., York, Pa.
4. Immanuel Deaconess Institute, Omaha, Nebr., represented  
by  
Rev. A. F. Almer, D. D., Assistant Pastor.  
Sister Emma Ring.  
Sister Elfrieda Sandberg.
5. Norwegian Lutheran Deaconess Motherhouse, Minneapolis,  
Minn., represented by  
Rev. E. Berntson, Pastor.  
Sister Lena Nelson, Directing Sister.  
Rev. Bernveldt.
6. Norwegian Lutheran Deaconess Home, Brooklyn, N. Y.,  
represented by  
Sister Lena Bracklin, Directing Sister.  
Sister Ingeborg Ness.  
Rev. S. O. Sigmund, representing the Board.
7. Bethesda Deaconess Motherhouse, St. Paul, Minn., rep-  
resented by  
Sister Anna Danielson.
8. Lutheran Deaconess Home, Chicago, Ill., represented by  
Rev. H. J. Holman, Pastor.  
Sister Ingeborg Sponland, Sister Superior.
9. Eben-Ezer Deaconess Institute, Brush, Colo., represented  
by  
Rev. A. W. Anderson, Chicago, Member of the Board.

#### VISITORS

The following visitors attended sessions and recorded their names :

Sister Allie Gassman (Omaha) Bethany Home, Alexandria, Minn.; Sister Ingeborg Carlberg (Omaha) Lutheran Home for Children, Joliet, Ill.; Sister Frida Haff (Omaha) Immanuel Woman's Home, Chicago, Ill.; Sister Caroline Wagenbach (Baltimore) Good Shepherd Home, Allentown, Pa.; Sister Augusta Anderson, Omaha, Nebr.; Sister Anna Bergeland, Deaconess Hospital, Minneapolis, Minn.; Sister Bothilda Svenson (Omaha) Mission Colony, Minneapolis, Minn.; Sister Ingrid Anderson (Omaha) Augustana Home for Aged, Chicago, Ill.; Sister Johanna Kutschke, Lutheran Deaconess Motherhouse, Milwaukee, Wis.; Sister Margaret Heinbockel (Philadelphia) Parish Deaconess at St. Pauls, New York City; Rev. Clarence E. Krumbholz, Inner Mission Society, New York City; Gerda Fredrickson, Augustana Nursery, Chicago, Ill.; Saga Person, Augustana Nursery, Chicago, Ill.; Mrs. G. Anderson, Chicago, Ill.; Mrs. H. J. Holman, Chicago, Ill.; Sister Tillie Jones (Omaha) Augustana Lutheran Mission Home and Headquarters of Women's Missionary Society, Chicago, Ill.; Sister Christine Severtson, Norwegian Lutheran Children's Home, Edison Park, Ill.; Sister Julia Severtson, Norwegian Lutheran Children's Home, Edison Park, Ill.; Sister Marie Both, Lutheran Deaconess Motherhouse, Milwaukee, Wis.; Sister Magdalene Krebs, Lutheran Deaconess Motherhouse, Milwaukee, Wis.; Sister Sophie Langner, Lutheran Deaconess Motherhouse, Milwaukee, Wis.; Sister Bielda Bothe, Lutheran Deaconess Motherhouse, Milwaukee, Wis.; Sister Martha Gensike, Lutheran Deaconess Motherhouse, Milwaukee, Wis.; Mrs. C. Nelson, Chicago, Ill.; Sister Nellie Oleson, Lutheran Deaconess Hospital, Chicago, Ill.; Sister Anna Huseth (Chicago) Teller, Alaska; Sister Clara Fremming, Lutheran Deaconess Hospital, Chicago, Ill.; Sister Magdalene Klippen, Lutheran Deaconess Hospital, Chicago, Ill.; Sister Bertha Sime, Lutheran Deaconess Hospital, Chicago, Ill.; Sister Ruth Myli, Lutheran Deaconess Hospital, Chicago, Ill.; Sister Thone Sandland (Chicago) Sniping, China; Sister Olette Bergseth (Chicago) Madison, Wis.; Sister Ella E. Ness (Chicago) Fort Dauphin, Madagascar; Sister Martha M. Hagen (Chicago) Madison, Wis.; Sister Hilda Lee, Lutheran Deaconess Hospital, Chicago, Ill.

## REPORT OF SECRETARY

The Secretary's report was read by Rev. H. L. Fritschel, D. D. The report containing the recent statistics of the Motherhouses affiliated with the Conference and the complete statement of the fields of labor of the different Motherhouses was submitted to the Conference and ordered to be printed.

As Treasurer he reported that 1600 copies of the report of the Seventeenth Conference had been printed at an expense of



\$181.00 and distributed among the Motherhouses and that the traveling expenses had been equalized as usual, the average being \$60.10.

## STATISTICS OF MOTHERHOUSES, MAY 1, 1928

	Total Deaconesses	Consecrated	Probationers	Candidates	Stations	Fields	Supernuated Deaconesses	Employed in M. H.	On Furlough
Philadelphia .....	106	78	28	1	4	16	4	23	—
Milwaukee .....	52	43	9	2	6	5	2	2	3
Baltimore .....	67	46	21	—	2	32	2	6	—
Omaha .....	42	34	4	4	4	10	1	3	2
Minneapolis .....	14	13	1	—	1	4	1	—	2
St. Paul .....	13	10	3	1	—	7	—	4	1
Chicago .....	45	42	3	2	2	10	—	—	13
Brooklyn .....	11	10	1	—	1	3	—	—	1
Brush .....	5	4	1	—	3	—	—	—	—
Fort Wayne* .....	59	23	36	8	1	13	—	—	—
	414	303	107	18	24	100	10	38	22

\*Not affiliated with Conference, nor completely organized like the Motherhouses of Conference.

## HISTORICAL DATA

The Motherhouse at Philadelphia will celebrate this year on December the 6th the Fortieth Anniversary of the Dedication of the Motherhouse.

At the Milwaukee Lutheran Deaconess Motherhouse, Rev. O. H. Groth was installed January 4, 1928 as Pastor of the Motherhouse. The Motherhouse in November 1927 incorporated under the laws of the state of Wisconsin as a separate corporation and elected a Board of Directors from the members of the Lutheran Synod of Iowa and other states and voted to establish very close relation to this Synod.—At the Hospital in Milwaukee extensive enlargements were completed and dedicated February 6, 1927. The improvements cost \$680,000.

The Lutheran Deaconess Motherhouse at Minneapolis lost by death on February 4, 1928, one of its leading and most consecrated sisters,

Sister Marie Folkward. She was connected with this Motherhouse for thirty years and for the last seven years was Superintendent of the Lutheran Deaconess Hospital at Minneapolis.

Immanuel Deaconess Institute, Omaha, Nebr., dedicated its new Deaconess Church in connection with the sixty-eighth Annual Convention of the Augustana Synod on June 20, 1927. The new 125 bed hospital was completed and occupied in May 1926. The former hospital building is now used for a Home for Invalids, Incurables and Defectives. Provision is also made for insane and mentally defective patients. Other extensive building changes and improvements are likewise reported.

Rev. A. F. Almer became associated with the Immanuel Lutheran Deaconess Motherhouse at Omaha in October 1927.

## SUMMARY

	Institutions and Stations
General Hospitals .....	10
Dispensaries .....	2
Tuberculosis Sanatariums .....	1
Private Nursing .....	1
Homes for Invalids .....	4
Homes for Epileptics .....	1
Homes for Aged .....	14
Orphans' Homes .....	7
Children's Homes .....	4
Day Nursery .....	1
T. B. Children .....	1
Schools for Girls .....	2
Schools for Religious Instructions.....	2
Kindergarten .....	3
Parish Work .....	48
Girls' Hospices .....	2
Hospices for Boys and Girls .....	1
Inner Mission Societies .....	4
Jewish Missions .....	2
Juvenile Court .....	1
Settlement House .....	1
Social Service .....	1
Mission Colony .....	2
Colleges .....	2
City Missions .....	2
Apache Mission .....	3
Italian Mission .....	1
Indian Mission .....	1

	Foreign Stations	Missions Sisters	
Africa .....	2	3	
Alaska .....	1	3	
China .....	3	14	
Madagascar .....	2	7	
Virgin Islands .....	1	3	
West Indies .....	1	2	
Porto Rico .....	1	1	
India .....	1	4	
	<hr/> 12	<hr/> 37	<hr/> 12
			<hr/> 136

Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave., Philadelphia, Pa.—Rev. E. F. Bachmann, D. D., Pastor, Deaconess Julia Mergner, Directing Sister.

Stations: At Philadelphia—Home for Aged (3). Children's Hospital (6). Dispensary (1). Kindergarten (2). Lankenau School for Girls (10).

Fields of Labor: Lankenau Hospital, Philadelphia (31). Social Service (2). Kensington Dispensary for the Treatment of Tuberculosis (1). "River Crest" for Tubercular Children, Phoenixville, Pa. (3). Home for the Aged, Erie, Pa. (3). Tabor Home for Destitute Children, Doylestown, Pa. (4). Parish Work (9). Exec. Sec. Inner Mission Soc. (1). Eben-Ezer Orphanage, Frederiksted, West Indies (2).

Milwaukee, Wis.—Lutheran Deaconess Motherhouse, 2222 Cedar St., Rev. O. H. Groth, Pastor, Deaconess Catharine Dentzer, Directing Sister.

Stations: At Milwaukee—Milwaukee Hospital (20). Layton Home for Invalids (4). Motherhouse (2). Passavant Hospital, Pittsburgh (3). Passavant Homes for Epileptics, Rochester, Pa. (5). Orphans' Home, Zelenople, Pa. (2).

Fields of Labor: Home for the Aged, Toledo, O. (2). Orphans' Home, Toledo, O. (4). Parish Work, Milwaukee, Wis. (1). Foreign Mission, Porto Rico (1). Orphans' Home, Waverly, Ia. (2).

Baltimore, Md.—Lutheran Deaconess Motherhouse and Training School, 2500-2600 W. North Avenue, Rev. Charles E. Hay, D. D., Pastor, Deaconess Sophia Jepson, Directing Sister.

Stations: At Baltimore—Kindergarten (1). Private Nursing from Motherhouse as a center (3). Week-day Church School.

Fields of Labor: Parish Work (32). National Home for the Aged, Washington, D. C. (1). Tabitha Home for Aged and Orphans, Lincoln, Nebr. (1). Orphans' Home, Loysville, Pa. (1). Children's Missions Home, Knoxville, Tenn. (1). Inner Mission Society, Baltimore (1). Girls' Hospice, Baltimore (1). Lutheran Settlement House, Philadelphia (1). Franke Home for the Aged, Charleston, S. C. (1). Good Shepherd Home, Allentown, Pa. (2). Muhlenberg Mission, Africa (1). Virgin Islands (1).

Omaha, Neb.—Immanuel Deaconess Institute, Omaha, Nebr., 34th and Fowler Avenues, Rev. Emil G. Chinlund, S. T. D., Pastor; Deaconess Elna Johansson, Directing Sister.

Fields of Labor: Parish Deaconesses (2). Immanuel Girls' Hospice, Chicago (1). Orphans' Home, Joliet, Ill. (1). Augustana Mission Colony, Minneapolis, Minn. (1). Home for the Aged, Worcester, Mass. (2). Home for Aged, Alexandria, Minn. (1). Augustana Home for Aged, Chicago, Ill. (1). Women's Missionary Society Headquarters, Chicago (1). Home for the Aged, Oakland, Cal. (1).

Minneapolis, Minn.—Lutheran Deaconess Home and Hospital, 1417 E. 23rd St., Rev. E. Berntson, Pastor; Deaconess Lena Nelson, Directing Sister.

Stations: Motherhouse (4). Deaconess Hospital (4).

Fields of Labor: Home for Aged, Paulsbo, Wash. (1). Bethesda Homes, Willmar, Minn. (1). Girls' Home, Madagascar (1). Augustana College, Sioux Falls, S. Dak. (1).

St. Paul, Minn.—Bethesda Deaconess Home and Hospital, 10th and Wacanta, Sts., St. Paul, Minn., Rev. L. B. Benson, Superintendent; Deaconess Eleanore Slattengren, Directing Sister.

Fields of Labor: Bethesda Hospital (1). Bethesda Invalid Home (1). Inner Mission (1). Jewish Mission (1). China Mission (2). Parish Deaconess (1). Augustana Mission Colony, Minneapolis, Minn. (1).

Chicago, Ill.—Lutheran Deaconess Home and Hospital, 1138 North Leavitt Street, Rev. H. J. Holman, Pastor; Deaconess Ingeborg Sponland, Directing Sister.

Stations: Hospital (15). Kindergarten, Chicago, Ill. (1). Day Nursery, Chicago, Ill. (3).

Fields of Labor: China (11). Madagascar (6). Alaska (3). Jewish Mission (1). Home Finding and Juvenile Court, Chicago (1). Old Peoples Home (1). City Mission (1). St. Olaf College, Northfield, Minn. (1). Children's Home, Edison Park, Ill. (3).

Brooklyn, N. Y.—Norwegian Lutheran Deaconess Home and Hospital, 4th Ave. and 46th Street., Rev. C. O. Pederson, Pastor; Deaconess Lina Brechlin, Directing Sister; Rev. John Solheim, Chaplain.

Stations: At Brooklyn—Hospital (7). Motherhouse (1). Africa (2). China (1).

Fields of Labor: Parish, Brooklyn (1).

Brush, Colo.—Eben-Ezer Mercy Institute, Rev. J. Madsen, Pastor; Deaconess Ingeborg Hansen, Directing Sister.

Fort Wayne, Indiana—Lutheran Deaconess Home of Synodical Conference, 2916 Fairfield Avenue, Rev. B. Poch, Pastor; Rev. E. E. Foelber, Assistant.

Stations: Hospital, Beaver Dam, Wis. (4).

Fields of Labor: Parish, New York City (2). Hot Springs Sanitarium, S. D. (1). Teacher, Watertown (1). City Mission, New York (1). Italian Mission, Engelwood, N. J. (1). Buffalo Lutheran Hospice (2). Industrial School, Addison, Ill. (2). Concordia Orphans' Home, Marwood, Pa. (1). Indian Mission, Gresham, Wis. (1). Indian Mission, Arizona (3). Lutheran Children's Home, Port Dodge, Iowa (1). India (4). Lutheran Hospital, Alamosa, Colo. 2).

## ELECTION OF OFFICERS

The following officers were elected:

President, Rev. E. F. Bachmann, D. D., Philadelphia, Pa.

Vice-President, Rev. Emil Chinlund, S. T. D., Omaha, Nebr.

Sec.-Treas., Rev. H. L. Fritschel, D. D., Milwaukee, Wis.

A communication of Rev. H. B. Kildahl, D. D., relating to an action of the Norwegian Lutheran Church of America regarding publicity work for the deaconess cause was referred to a special committee consisting of Rev. G. A. Getty, Sister Elfrieda Sandberg and Rev. H. L. Fritschel, who were to report in the afternoon.

## AFTERNOON SESSION

The second session was opened with devotions led by Rev. A. F. Almer, D. D., Omaha, Nebr. The Committee appointed with reference to communication of Dr. Kildahl reported as follows:



Your Committee to whom is referred the communication of the Norwegian Lutheran Church of America has carefully considered the request of that body and respectfully reports :

1. That it is the sense of this Conference that the largest possible cooperation should exist among the ten Lutheran Deaconess Motherhouses in the United States.
2. That we recommend to each of the Motherhouses that there be an exchange of literature, each Motherhouse sending to the others all publications looking to the furtherance of its own work or in the Church in general.
3. We recommend that the Literature Committee of this Conference be requested to prepare brief pamphlets on various phases of the Deaconess Work which may be used by all the Motherhouses connected with our Conference. We suggest that when such articles or pamphlets have been prepared the manuscript be submitted to each of the Motherhouses for such suggestions as they may wish to make and for statement of how many printed copies each Motherhouse may desire. The cost of such publicity shall be borne pro rata. Each Motherhouse is requested to submit a list of such subjects as might be properly treated in such pamphlets.

We recommend that our Literature Committee be instructed to publish three of these pamphlets within this year, the first to appear not later than July 1st, the second not later than September 1st and the third by the end of the year.

4. We recommend that the publication of literature named in the foregoing paragraph shall in no wise take the place of the special literature which each Motherhouse may wish to publish in the cultivation of its own field.
5. That we urge each Motherhouse to be as active as possible in presenting the diaconate among its own

constituency and to cooperate with the other Motherhouses as opportunity may appear.

Signed,

G. A. Getty  
Elfrieda Sandberg  
H. L. Fritschel.

A paper discussing "The Deaconess Motherhouse and the Present Religious and Irreligious Trends" was read by H. L. Fritschel and discussed by a number of the delegates.

Dr. G. A. Getty spoke on "The Trained Christian Worker and the Deaconess". He emphasized the pre-eminence of the calling of the deaconess stating that it only needed to be understood to be appreciated, there is a real need in the Church for a large number of consecrated deaconesses. But along side of the deaconess there is also a real need for the trained Christian worker in our Church. There are young women who are not in a position to take up the deaconess calling, but desirous of serving the Church. There is work f. j. in a parish that is not especially of the character of deaconess work, more of the character of clerical work and for such the Christian worker is suitable. Furthermore there are women who seek special training because they are engaged to pastors and in view of future duties in the Church desire special training. Such and similar considerations caused the establishment of a School for Christian Workers in Baltimore. While the Motherhouse does not lose sight of the chief purpose of the Institution, it desires to serve also by preparing such parish workers. What have been the results of our School? 200 young women have availed themselves of this opportunity of receiving such training; 20 have gone into the foreign mission field, 8 of them being missionaries' wives, 32 are pastors' wives to-day and 35 are in Christian service in special work to-day and the balance have gone back to their congregations. The question has been raised: Has it had any detrimental influence to the Motherhouse? We would answer that it has done no harm to the Motherhouse, on the contrary, 9 have returned to become deaconesses and proved

valuable associates. The Baltimore Motherhouse has not confined itself to the training of deaconesses because the Church demanded such Christian workers besides deaconesses, without disregarding the chief purpose of the Deaconess Motherhouse. Because there were not enough deaconesses to supply the needs these Christian workers were trained to supply in part the needs. The parish workers receive exactly the same instruction as deaconess candidates excepting in the department of nursing.

After this presentation of the subject a discussion followed.

The Round Table opened the opportunity for informal presentation of questions for general discussion. Among the questions presented were the following :

1. How Can the Proper Relations of Sisters to Transient Fellow-Workers, Nurses, Students, Volunteer Helpers Be Maintained?
2. How Can a Motherhouse Supplement Beyond Its Own Facilities Necessary Instruction and Training for Its Sisters?
3. How Far Do Our Motherhouses Supply the Demand for Deaconesses?
4. What Should the Course of Instruction for Deaconesses Embrace?
5. Why Should a Motherhouse Have Many-sided Activities?
6. Can This Conference Be Made More Valuable to the Individual Motherhouses?

The Rev. C. E. Krumbholz, President of the Inner Mission Conference was introduced and extended the greetings of the Inner Mission Conference and invited all delegates and visitors of the Deaconess Conference to take part in the sessions of the Inner Mission Conference which was to convene the following day at the Hotel Sherman.

## EVENING SESSION

The session was opened with devotions led by Rev. O. H. Groth, Milwaukee, Wisconsin, who based his remarks on the words of Christ "Without Me ye can do nothing."

A chorus of the Norwegian Lutheran Deaconess Home rendered several selections.

Sister Sophie Jepson, Baltimore, spoke on "What Appeals to me in Deaconess Work" stating that 35 years ago the deaconess work came to her attention through her pastor. What attracted her then was that it offered something that it was worthwhile to live for. And this very same thing still appealed to her to-day. First, it is worthwhile. Second, the way the Church and the Motherhouse provide for this work and the sustenance of the sister is most attractive because it gives permanency to one's activity. It frees one from all care concerning material things because the Church takes all this care from one's shoulders and makes one free to devote all time entirely to a noble calling. While people think there is no compensation in this work, there is, though it may not be in monetary value. There is satisfaction, there is fellowship with the finest type of people and with the best people of the Church who support this work. The work brings out personal qualities as no other occupation does. It gives the deaconess a better opportunity to serve her Master.

Several Sisters who have been in the work more than 30 years expressed similar sentiments and experiences.

"The Present Status of the Diaconate in our Church" was the subject presented by the Secretary who enlarged on the statistical report as submitted on page 6. In speaking on the Inner Mission field in general he reviewed the charitable institutions of 5 years ago and to-day. Orphans' Homes there were then 81, now 75; Home-finding Societies 66, now 69; Homes for Defectives 69, now 106; Hospices, Immigrant Homes, etc. 44, now 68; in 1923,—301 institutions, in 1928—349. An increase of 48 in five years.

The development of the female diaconate within the last 31 years is reflected in the following statistics. In 1897 there were 163 Sisters, in 1907—294 Sisters, a gain of 131 in ten years; in 1918—364 Sisters, a gain of 70 in ten years; in 1928—410, a gain of 46 in ten years.

Within the last 10 years 101 new fields of labor have been covered by deaconesses. At present deaconesses are engaged in 16 institutions or organizations for works of protecting love,

in 32 in helping love, in 9 fields of educational work, in 48 parishes, in 10 various inner mission institutions, in 1 rescue work, and 17 are in foreign mission fields. More could be accomplished if more deaconesses were available.

Sister Margaret Schueder of the Philadelphia Motherhouse spoke on the opportunities of a deaconess as a Teaching Sister describing in part the work done by deaconesses in the Lankenau School for Girls at Philadelphia.

Sister Ella Ness of the Motherhouse at Minneapolis having returned from the mission field at Fort Dauphin in Madagascar gave a very interesting description of the deaconess in this foreign mission field as a school worker.

Sister Thone Sandland who had been in the foreign mission field in China described the gospel work of a deaconess among the Chinese.

Sister Anna Huseeth gave a description of her varied work as a deaconess in Alaska.

All these reports and descriptions of work done by deaconesses in the foreign mission field clearly show the great importance of training deaconesses for foreign mission work also.

The meeting adjourned with prayer and benediction.

## SECOND DAY SESSION

### Morning.

Rev. E. Berntson, Minneapolis, Minn. opened the session with devotions. The minutes of the previous day were read and approved. In view of the fact that more attention is to be paid to the publication of deaconess tracts, a Literature Committee was appointed and instructed to give special attention to this matter. The Committee is to consist of Sister Sophie Jepson, Sister Elfrieda Sandberg, Sister Ingeborg Sponland, Sister Catharine Dentzer and the officers of the Conference. Subjects suggested for pamphlets or leaflets and handed to the Secretary were:



1. History of the Diaconate.
2. What is the Deaconess.
3. The Training of Deaconesses.
4. The Field of Service of a Deaconess.
5. Why I became a Deaconess.
6. Glimpses from the Field of a Deaconess.

Dr. Bachmann was appointed Chairman of the Committee.

A letter from Rev. J. Madsen was read and the Secretary was instructed to reply and extend him the cordial greetings of the Conference.

Sister Ingeborg Sponland extended an invitation to the Conference in behalf of the Children's Home at Edison Park, Chicago in charge of Sister Martha Bakke. It was resolved to accept this invitation after the close of the sessions at 4 P. M.

Rev. H. J. Holman presented his paper on "Essentials of the Diaconate and of the Motherhouse Plan" which is herewith presented.

## ESSENTIALS OF THE DIACONATE AND THE MOTHERHOUSE PLAN

I am conscious of the fact that the Topic assigned to me calls for a clear discernment between the Essentials and the Non-Essentials of the Diaconate and the Motherhouse Plan. I am not at all confident that I shall be able to give a working analysis of the subject before me—but will make an honest attempt to point out briefly some of the Essentials as they appear to me.

### A—ESSENTIALS OF THE DIACONATE:

#### 1.—*The Nature of Service designated by the Diaconate:*

The word Diaconate means Service or Ministry exalted above the ordinary Service common among men. A Ministry of Devine origin. Its source springs from Devine Grace and Mercy, which flows out to minister to the needs of our Sin—Sick and Sin cursed race—a Ministry that reached its highest culmination in Christ Jesus—"the fount of every blessing."

The Diaconate, however, designates a Service which is limited to a special type of Ministry rendered by consecrated men and women for the Kingdom of God, or a Churchly Service, which in our day is known as the Ministry of Mercy in the Christian Church—also identified as Christian Welfare Work.

Where such a Ministry is committed to women, as an especial life-calling, we speak of the female Diaconate.

## *2.—The Origin of the Diaconate:*

When we speak of the Diaconate as an officially regulated Churchly office we trace its origin back to the apostolic church in Jerusalem, whence it was established to meet a definite need among the poor and dependent, and also to relieve the apostles of too burdensome duties in "serving tables" (Acts 6, 2).

Thus we see that the first office to branch off was a diaconate. It originated at the instigation and sanction of the apostles themselves. We therefore conclude, based on apostolic evidences, that the Kingdom of God hath need of this type of Service and that the Diaconate is rooted in the very nature of the Kingdom, and that the Church cannot dispense with this office as long as she shall function as a Healing and Saving Institution of Christ in a World of Sin and Woe.

## *3.—The Permanency of this Office:*

The Diaconate was not only a minor service that could be delegated promiscuously to any member of the Church, but was established as a regularly appointed office, which conferred special authority and which demanded special charismatic gifts. It was created as an auxiliary office, subordinate to the regular Pastoral office in the Church—the Ministry of the Word. This service in all its branches has been fitly termed a Service at the doors of the Sanctuary. It prepares the Way for the Ministry of the Word, accompanies it, guarding and assisting it; gathers in souls who are to be benefitted by the service and watches over the souls who have experienced its benefits.

The Church is the only Permanent Institution on the Earth; because it is not of the earth, but of Devine origin. "The gates of hell shall not prevail against it". Her message is a permanent message—because She is the Publisher of Devine Truth which never changes—Her mission is the same through all generations—Her ministrations are abiding—Her two main offices, the office of the Word and the office of Good Deeds are also permanent. True, there are changes and decay on every hand, and one generation differs from the preceding. The Spirit of one age differs from another, and therefore the Church must study the signs of the times and adjust herself in her methods to meet the prevailing conditions in every age. Sin does not change, human nature does not change—the misery and need of the world does not change. The remedy does not change—the ministrations of the Church are essentially the same. Therefore the Church as long as She remains loyal to Her Lord and the Apostolic practices will function in her dual capacity through the Ministry of the Word and through the Ministry of Deeds of Love.

#### 4.—THE GLORY OF ITS SERVICE:

##### 1.—*The World is in dire need of this type of Service.*

We estimate the value of service by the needs such service supplies. Let us therefore estimate the value of the Diaconate in the Light of the World's Need. Let us therefore lift up our eyes and behold the distress of the world. The vision of a Godless world will move us to compassion. Bethesda at Jerusalem is still an apt type of the World, in whose porches lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. I see two pictures before me, one of the ills of humanity, the other the helplessness and the selfishness of the world. "I have no man to help me". The world needs above everything else the service of them who have the love and spirit of Christ.

##### 2.—*A Christ—Centered Service:*

Apart from Christ our service is self-centered. The world has learnt to ape the Christian Charity and its called Social Welfare, philanthropy and benevolence—but apart from Christ these virtues are self-centered. This is a Service, not for reward, not for praise, not for honor, but for the love of Christ, who has captured our hearts and whose Glory we seek.

3.—Another Glory of the Diaconate is that it does not discriminate against women. Here is no sign: Women not admitted. Here is an office to which women are eligible. They will not only qualify, but they are pre-eminently fitted by their peculiar gifts for this type of Service. Many are the Deaconesses who have made their lives sublime in this calling. They have been the real pioneers—solved problems in past years too hard for the most scientifically trained Social Worker of our day. Thank God for true Science, but let never Science substitute for the love of Christ.

##### *Some Essential Qualifications for the Female Diaconate.*

1.—The Candidate must be of good report—of blameless character and of good report.

2.—Intelligence and Practical ability—and with a desire to press forward to the mark of her high calling through self-culture and self-improvement.

3.—She must have a personal experience of the Grace of God, and possess a Sincere Christian Spirit.

4.—The Conviction that she has a Divine call to enter this service. Times of discouragement will come.

5.—A willingness to Serve under the direction of her Superiors—not a free lance.

6.—Vicariousness—the ability to step over into the realm of the sufferer—a Christliness—the mothering instinct so characteristic of true womanhood and so akin to Godliness.

## ESSENTIALS OF THE MOTHERHOUSE PLAN.

The Motherhouse is the central organization, where the Sisters are trained and from where they are sent into their various fields of labor, and where they come back for counsel, comfort and rest.

1.—*Essential is to be a real Christian Home.*

A Sacred Citadel of Love. A refuge and fortress in the storms of life. There must be respect for authority. There must be love that seeks the good of each individual Sister, love sympathetic, gentle, kind; but which will not smother the individual gift and talent. Love firm enough to draw out the best in each personality. There must be a deep spirituality—a close walk with God. And a realization of true Christian fellowship—the fellowship of kindred minds. There should also be an atmosphere of true culture and refinement—a broad and varied interest in everything in life that has ennobling influences.

2.—*To be a Training School:*

a) In its educational program the aim should be to produce a well-balanced Christian personality. In scholastic and scientific training the Church Worker cannot afford to be behind the Secular Social Worker. The Motherhouse must be wide awake to every move of the Church to readjust itself for better Service.

b) The Motherhouse should aim to foster a Lutheran consciousness—know the doctrines and practices of the Lutheran Church—Church loyalty.

c) Train them for Church Work and Church Life. In Church Life avoid too much aloofness and too much familiarity.

3.—To relieve them of financial care and worldly entanglements so they can enter the Deaconess Calling as a Life Calling. To provide them a Home, care in sickness and health. Guarding their health and well-being by providing rest, exercise and recreations, etc.

4.—To Service as an Employment Bureau. Recommend, assist and readjust misunderstandings and difficulties.

A paper prepared by Sister Julia Mergner in her absence was read by Sister Margart Schueder.

## ESSENTIALS AND ACCESSORIES IN THE DEACONESS CALLING

Essential is that which makes a thing what it is; if you take the essential part out, the name of the thing may remain, but the thing itself is gone. An empty nut may deceive you by the perfection of its shell, but it is, nevertheless, absolutely worthless. And yet you cannot grow the nut without the shell, though the shell is only an accessory.

In the Deaconess Calling we also have Essentials and Accessories. The Essentials are, of course, the real things, if they are gone, the name

itself becomes an untruth—but, and this must not be lost sight of—the accessories help to guard and preserve the essentials.

Now what are the Essentials? We might mention 4 of them:

1) Essential is that the Deaconess considers herself as a servant of the Lord Jesus Christ and is to devote all her faculties and abilities to His service.

2) Essential is that any work to which a Deaconess is appointed is performed by her as a service rendered to the Lord.

3) Essential is that the fundament of her service is obedience to the Lord's command of charity: Luke 10: 37; Matth. 25: 31-46; John 13: 13-17; and that her aim is to help toward the upbuilding of the Lord's Kingdom.

4) Essential is that a Deaconess realizes she is devoting her life to a great and sacred cause, that she puts her whole heart and soul in her service, and that she is filled with the spirit of cheerful self-sacrifice.

Accessories are the Motherhouse Organization and the Garb. Experience has shown that they are strong helps in realizing the Essentials. They have proved themselves as vessels well adapted to hold the precious contents of the Essentials. It is not advisable to break the vessels before something which has decidedly proved its superiority can take their place. Otherwise the contents might be lost together with the vessels.

It is also well to remember that compromising weakens the power of any movement, and that no great and sacred Cause has ever been built up with compromises.

These statements are in short the contents of this paper.

1. Essential is that the Deaconess considers herself as a servant of the Lord Jesus Christ, that hers is the living faith in the Savior, that her heart is burning in love to Him, that He lives in her, and that she is in dead earnest about devoting all her faculties and abilities to His service.

We remember that our father Luther spoke of the office of the Diaconate and considered it highly desirable. "But" he says, "we have not the right persons. Therefore, I will not venture to begin until our Lord God makes the Christians." Does not this hit the nail right on the head? Christians are needed, true Christians, only a true Christian can be a true deaconess.

We live in a materialistic age. The materialistic spirit certainly is a spirit of tremendous power. Does it not affect, powerfully affect, even those who mean to be true Christians? Is not, as a rule, even by Christian people success in life measured by the money making abilities which a person has developed? And do we not see that even many of those



who are leaders in the Christian world seem to believe talents and labors wasted if they do not bring wealth? Their attitude and behavior, especially toward those who are near and dear to them, often makes that impression.

What else is this but the materialistic spirit which forgets that this brief and uncertain life is most foolishly spent if its chief aims are concerned with the time on earth, and its principal efforts directed toward that which is so uncertain and at best of such short duration?

This materialistic spirit is also, without doubt, the main reason why so few women are drawn to the deaconess calling.

The famous Swedish traveler and explorer Sven Hedin tells about Buddhistic monks in Tibet who to secure for themselves immediate entrance into Nirwana at their death spend their lives walled in perfectly dark little hermitages. The only opening is a small hole in the wall through which some scanty food is passed by another monk to the solitary inmate. But he never speaks to the holy man inside, it would mean everlasting damnation for him if he did; and the hermit himself would lose all his merit if he would speak to the outsider. When the food remains untouched for seven days they know the Lama Rinpotsche, that is the holy monk, is dead and the place is broken open.

The hermit, whose dwelling Sven Hedin saw, had already been there for 3 years. Sven Hedin was told of several others, one of them had lived 69 years in such an abode. When he died all who had been present at the ceremony of walling him in were dead.

Foolish, horrible!—we think shuddering when we try to realize such a life—and yet, has the Buddhistic Lama not grasped the great truth which our time is so apt to forget, that this life should be preparation for eternity?

But, of course, the absence of the materialistic spirit alone does not make the true Christian, it is only a negative requirement. The Lama Rinpotsche is no Christian, after all he is really a selfish individual, concerned only with his own person and believing to be able to work out his own salvation.

The true Christian does not have to save himself, he does not have to be concerned about himself, he knows, he is the Lord's own who has redeemed him and bought him with a price, and the Lord will take care of His own. Burning love and deep gratitude to Him who has done so much for him, fills his heart, and what could be greater joy than to do a little something for the dear Savior? Thus a deaconess of the right kind who is a true Christian will be grateful that she is allowed to be one of the special servants of the Lord and will gladly devote all her faculties and abilities to His service.

Herewith everything that is essential to the Deaconess Calling has really been stated, and the three following points are only unfolding to some further extent what is already included in the first Essential.

2. Essential is that any work to which a deaconate is appointed is considered and performed by her as a service rendered to the Lord.

We have often been told, deaconesses, being so scarce, should not be employed in work which could be done by hired people. The Lord Himself does not seem to share this opinion. Why should He have picked out the lowliest service—washing the disciples feet—when He wanted to set them an example? We are convinced that it is acting in His spirit when we consider it an essential principle of the deaconess calling that a deaconess should be willing to take up any kind of work which is not beyond her strength and do it to the best of her ability as a service to the Lord. There is much work which people are pleased to call menial and on which many look down thinking themselves too good for it. One reason is, they do not understand its importance especially in the running of institutions. They fail to see the necessity for the leader of a big establishment—say for instance the one in charge of a kitchen which must take care of hundreds of people—to be thoroughly acquainted with the work which she expects from her numerous hired helps. And they do not realize the splendid opportunities to work for the upbuilding of the Kingdom of God in becoming by word and still more by example a guide to the Lord for many a one among the help who is far from Him.

3. Essential is that the service of a deaconess is based on obedience to the Lord's command of charity. "Go, and do thou likewise", says the Lord to the lawyer pointing to the merciful Samaritan (Luke 10:37). "Be ye therefore merciful, as your Father is also merciful", "for He is kind to the unthankful and to the evil", (Luke 6:35, 36). Or when He speaks Matth. 25:31-46 of the works of love done or refused to those in trouble and need as considered by Him as done or refused to Himself. Loehe certainly enters into the spirit of the Master when saying: "What are love and mercy without works? But, again, what are works without love and mercy? Just as every body must have a soul dwelling in it, so the soul of every work must be merciful love. It is and remains a crude, worthless act where one tries to help without having the head and face anointed with the holy oil of merciful love."

4. Essential is that a Deaconess realizes that she is devoting her life to a great and holy Cause, i. e. to help toward the upbuilding of the Lord's Kingdom. This should fill her with holy enthusiasm, for can there be anything greater? It is an inspiration to have a human genius for a leader, but what is human greatness compared to the divine greatness of the Lord of lords and King of kings, to whom has been given all power in heaven and on earth? What joy should thrill the heart of a deaconess when heeding His call: "Follow me"! The vivid realization

of whom she is following should make it easy for a deaconess to put her whole heart and soul into her service. Self-sacrifice in this service then will not be a painful struggle, but the most natural thing in the world. Where there is true love it is joy to work for the beloved. There will be praise and thanksgiving instead of sighing and complaining even in the dark hours of life, following the shining example of the Lord. Just think of the night when He was betrayed. What was the situation when He was on this evening with His disciples whom He loved to the end? Behind Him was His work of which He might well have been tempted to say: "I have labored in vain, I spent my strength for nought and in vain"—before Him were the terrors of His passion—but He offers Praise and Thanksgiving. Thus praise and thanksgiving should ever go with the deaconess work. Ps. 100:2, "Serve the Lord with gladness."

I believe we all, who are engaged in the deaconess work, agree that these 4 points are the Essentials in the Deaconess Calling.

Now what are the Accessories? Accessories are the present form of the work: the Motherhouse Organization and the garb. These have been favored with much criticism by friends as well as by the adversaries of the Deaconess Calling. That they are only accessories is at once conceded. But there is food for thought in the fact that such pioneers in the work as Haerter in Strassburg and Loebe in Neuendettelsau, after having tried a different organization, came also to adopt the present general organization of the Motherhouse. Gossner also attempted a different way, but his work went through a severe crisis after the death of its founder and was saved by the adoption of the motherhouse organization.

Vincent de Paul, who in the 17th century restored woman's work in the Catholic Church in France two centuries before its revival in evangelical Germany, might also be mentioned. He tried different other ways but finally arrived at the motherhouse organization. It is true that the movement in Europe, especially in Germany, called forth a number of free organizations. It shall not be denied that good work has been done by free organizations, yet it is a significant fact that when the revolution broke out in Germany towards the end of the war one of the first things which the rebellious soldiers did in the camps in Russia was to dismiss the Red Cross Sisters and to put Deaconesses in their place. The revolution was everywhere more or less hostile to the Church, but with few exceptions the revolutionists held on to the deaconesses. Does this not prove that this organization helps to secure an influence for Christ even with people who are inclined to drop Him entirely out of their lives? Therefore it does not seem too much to say that motherhouse organization and garb have proved themselves vessels well adapted to hold the precious contents of the Essentials, and that it seems unwise

to break these vessels before something which has decidedly proved its superiority can take their place. But let us not forget: the vessels are worthless without the contents, and let it be our earnest endeavor to have the vessels filled with them. If they are empty they are not only worthless but a shame and an untruth.

Finally the question might be raised: Why is there so much criticism of these accessories? Why the desire to change and allow more freedom to the individual? Is it consideration of the work or of the worker? It seems that it is the desire to do away with some restrictions that might be irksome for the worker and that keep out of the work persons who otherwise might be willing to take it up. What would you think of a soldier who would demand that some of the regulations of the army should be changed to make him willing to enter the army? Do you think it is proper in a great and sacred cause that the worker should be the first consideration? Should it not be the work? A woman who thinks first of herself, has not the spirit of self-sacrifice and is not a desirable deaconess. Besides, such concessions will not hold in the work people who lack the spirit of self-sacrifice. Sooner or later, if a favorable opportunity presents itself, they will drop out. Compromising weakens the power of any movement, and no great and sacred cause has ever been built up with compromises. People who are really qualified for the deaconess work, who therefore are desirable and very much in demand, are not attracted by concessions, but by the strictness of the principles. They can see that the motherhouse organization and the garb have many advantages for the work and even though they might find them somewhat irksome at first, their helpfulness in the work soon endears them to their hearts, because they welcome anything which furthers the beloved work.

May we never lose sight of the Essentials of the Deaconess Calling, and may we also beware of foolishly destroying the Accessories before we discover something that has been proved as decidedly superior.

The balance of the forenoon was devoted to the discussion of the papers submitted and especially of the Motherhouse Plan and the deaconess garb and the diaconate as an office and life vocation. The difference between trained Christian workers and the deaconess devoting herself to this vocation as her life calling was emphasized. There is a pronounced tendency in certain parts of the Church to confuse the two and to substitute for the traditional conception of the diaconate the trained Christian worker who devotes herself to her work temporarily and for the purpose of self-support. Some of the Sisters who had



spent almost a quarter of a century in this vocation especially emphasized the fact that they considered the diaconate an office committed to their charge to which they pledged to devote their entire time and ability. The discussion was continued in the fourth and last session of the Conference in the afternoon and took up the greater part of the time available making it impossible for Dr. Bachmann to present his paper on "Fostering the Spiritual Life Amid the Stress of Service," which was, however, ordered to be printed in the report.

## FOSTERING SPIRITUAL LIFE AMID THE STRESS OF SERVICE

Genuine deaconess work is the fruit of spiritual life. Without spirituality, the Deaconess would differ only in name from the Professional Nurse or Social Worker except for the fact that by her garb she is recognized as a representative and servant of the Church. Without the development of spiritual life in our Sisters, the deaconess work would soon lose its real value.

The stress of service at fairly regular intervals may be a wholesome stimulus to most of us for the development of physical, mental, and spiritual powers. When more is expected of us than we feel able to do, we will put forth our very best efforts, strain every nerve to measure up, and will grow in power. But if such a demand upon us be relentlessly continued, it will sooner or later cause serious consequences for body and soul. It is a fact, however, that excessive demands which we cannot escape are made upon most of our Sisters beyond that measure which would be wholesome, and because we cannot escape these demands, it is the more important that we foster the spiritual life in the largest possible measure, in order to counteract the serious consequences of the excessive stress of service.

Foremost among the great tasks of the leaders of a Motherhouse is, therefore, the fostering of spiritual life, in order to make and to keep the Deaconess fit for her work. This requires special pastoral care, "Seelsorge", but likewise the intelligent and sympathetic co-operation of every Sister. The fostering of spiritual life in a Motherhouse is an obligation common to all. We must take time for this at home, and should at every Conference reserve a place in the program for the serious consideration of this subject, dealing with the very foundation of our Motherhouses and their work.



In the hope of leading up to a frank expression of helpful thoughts and experiences, permit me to ask *three* questions, and to present some thoughts contributing to their answers.

## I.

### WHAT IS OUR OBJECTIVE IN FOSTERING SPIRITUAL LIFE?

Our objective looms up large and clear in proportion to the clearness of our conception of spiritual life. It is always better to think out a definition for yourself than to adopt that of some one else. Our ideas may differ. My own definition would be this: Spiritual life is the conscious communion with God wrought by the Holy Spirit in all who sincerely accept Christ.

This defines spiritual life as *the conscious communion with God as the work of the Holy Spirit*, and as *limited to those who sincerely accept Christ*.

Now we who are called upon to foster spiritual life in others, realize that we are merely "laborers together with God", as Paul puts it, 1. Cor. 3:9—"for not we but the Holy Spirit is the creator and sustainer of this life." We also find that our objective can be realized only in so far as Christ is accepted by the individual. Our objective, our aim must therefore be, to have the consciousness of God's presence and will, of God's guidance and help become the all controlling force in the life and labors of every one in our spiritual care.

Summing up we may say—*Live in God as you labor for God*.

2. From fostering this great objective two results follow: First—*A wonderful development of the personality*. Whosoever lives in God has surrendered to God and is controlled by God, by Christ, as Paul says: "For me to live is Christ". Emptied of self and filled with Christ, such a servant, though consumed by his zeal for God and His cause, no longer seeks his own honor, no longer insists on his own way, no longer domineers over others, no longer desires ease, but remains an humble servant. At the same time, just because emptied of self and filled with Christ, he is lifted above the fear and favor of men, has the courage of faith which never knows defeat and after all the successes achieved lays down his laurels at the feet of Christ.—This makes of our Sisters leaders who have the courage to differ from the masses and to go their way alone if needs be. Their physical and mental powers, dedicated to God, are sanctified and wonderfully increased. If I be permitted to single out any one factor, it would be the *will* as of fundamental importance for the proper control of the mind and the emotions.

The other result of this objective—"Live in God as you labor for God", is a spiritual value added to *all service*. Whatever is done is prompted and pervaded by the Spirit of God and gives works, identical in appearance, a decided difference in effect and value. In the Ministry of Mercy it surely is true, "If two do the same thing, it is not the same." The Spirit of God pervades each act as the electricity from the loading crane pervades each bit of scrap-iron, the iron is the same in appearance, but very different to the touch. As healing power went forth from the hem of His garment, so the simplest labor of a truly spiritual servant glorifies God. A devout old pastor who also taught school, said to me one day, "I teach religion even when I teach good penmanship". So the true Deaconess can glorify God in the laundry no less than in the parish, for she is happy in Christ's service and can sing:

How blessed, from the bonds of sin  
And earthly fetters free,  
In singleness of heart and aim  
Thy servant, Lord, to be!  
The hardest toil to undertake  
With joy at Thy command,  
The meanest office to receive  
With meekness at Thy hand.

Have we reached this objective in our spiritual care for the Sisters amid the stress of service? I hardly fear, though we may have approached it? Why not? This brings us to the next question.

## II.

### WHAT DIFFICULTIES HINDER THE SPIRITUAL LIFE?

We may group them under two heads:

*First*, difficulties growing out of weaknesses common to us all. Let me point to only a few of those which play their part in the life of a Sister.

There is e. g. the reaction from the enthusiasm which most of our candidates bring with them. These young women are usually of deep religious conviction, they earnestly desire to give their best in Christ's service, and come with high expectations.

During the course for candidates, their conceptions become clearer, their zeal grows deeper. Then comes the practical work with its daily routine of common-place duties and often with disappointments. Now the enthusiasm perceptibly cools off and within a year or two the young

Sister has serious battles with herself whether or not to remain in the work. Happy is the Motherhouse which has older Sisters who with sympathetic understanding can help a wavering Probationer to reach the high place of consecration which enabled the Apostle Paul to write, I. Cor. 9:17 "If I do this of mine own will, I have a reward, but if not of mine own will, I have a stewardship entrusted to me." (R. V.) It would be well in our day to emphasize more than is now done that we, like Paul and others in Christ's service, are not only volunteers, but having followed Christ's call, are now also His bond-servants.

*Another difficulty* we face chiefly among Sisters who have been in the work for years. The thought of leaving the diaconate rarely occurs to them in spite of flattering offers. Their spiritual life can not be doubted nor their honest purpose to serve the Lord. They cannot, however, escape the danger common to all whose life runs in a fairly fixed routine—*professionalism*. They are as exacting as they are self-sacrificing, measuring up to professional standards, but because of their concentration and position, they lack the vision and the full appreciation of the work and problems of others. They also are apt, just like pastors growing older in the service, to underestimate the difficulties and value of beginners. Probably in all the Motherhouses there is need of broader sympathy and of greater flexibility in non-essentials. Only a well balanced spiritual life can reach this height of Paul, surveying all the manifold fields and gifts and servants, when he writes:

I Cor. 12:4, 11, 18. Now there are diversities of gifts, but the same Spirit.

But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.

But now hath God set the members every one of them in the body, as it hath pleased Him.

The second group consists of *difficulties peculiar to the work*. A mere reference to the more prolific sources must suffice. Besides the stress of the service felt by all Sisters on active duty, each one finds her spiritual life endangered by causes peculiar to her own field, be it a parish or an office, a Home for the Aged or for Children, a Hospital or Settlement, at the Motherhouse or on a distant station. Each one of these fields requires special study by those responsible for the spiritual growth of the Sisters, for *each field affects in its own way her mind and the soul*.

Then there is the *intensive training* required for service in some of these fields. During the nursing course lectures must be attended and practically all spare time given to study. Spiritual interests are jeopardized. Sisters taking special work in college, often have teachers indifferent to the Church and spiritual interest, perhaps even are happy in the thought of undermining the faith. Here a pastor must watch and exercise all prudence.

Nor should we pass lightly over some of *the returns for unselfish service*. Just because a Sister serves without a salary she receives the greater honor, perhaps expressed by gifts, invitations by families of means, bringing the Sisters into an entirely different atmosphere, be it for only an evening or for a vacation.

These and other conditions must be considered in the fostering of the spiritual life and because of the more intimate relations and the far reaching influence, they make a greater demand on the pastor of a Motherhouse than of a congregation.

A group presenting very different problems is made up of *Sisters who are no longer on active duty*. The large Motherhouses in Europe have Rest-Homes for retired Sisters and endeavor to make them centers of spiritual life and prayer, including such light activities as may still be within the reach of feeble strength. We must meet this special problem by keeping retired Sisters in the Motherhouse, in many ways the preferable solution, above all if such veteran Sisters can be helpful in fostering spiritual life by their daily contacts with younger Sisters and by their intercession with God. This brings us to the last question.

### III.

#### WHAT WAYS AND MEANS ARE FOUND HELPFUL?

Spiritual life is the work of the Holy Spirit through the Means of Grace, the Word and the Sacraments. We cannot provide any other means and can only consider the methods by which we may bring these to bear most effectively on the life of our Sisters. May it not be considered presumptuous if, instead of theorizing about it, I simply tell how we are trying to meet the situation. I may do so the more frankly as I already found these methods when I became the pastor of the Philadelphia Motherhouse. I sincerely hope that representatives of other Motherhouses may add other methods they have found helpful, so that by such mutual service we all may profit.

1. The *services in the chapel* naturally rank foremost. We have two regular preaching services every Sunday except during the summer when we have only one. Not the number of services but the character counts. At times our Sisters may attend elsewhere as an expression of fellowship with our Lutheran congregations, but we expect them at our own services and they prefer them because we feel our common needs can be met here more directly. Individuals and congregations differ. So does a congregation of Deaconesses, like that of pastors at synodical conventions, differ from one that is mixed in membership and interests.

The Vesper Services in the chapel during the week have a simple liturgical setting and usually no address. The lessons are carefully selected and usually convey a distinct message. Like the family prayers at the

table in the morning and twice a week in the evening they must be helpful, for there are always some Sisters who have special burdens, troubles or struggles for which they need new light and strength.

At the Vesper Services a Scripture passage for the week is recited, also a hymn for each week is designated. These passages and hymns are prepared by the Directing Sister for the entire Church Year and are in the hands of our Sisters, in printed form by Advent Sunday. There is also a list of Sisters' birthdays and other days of importance as a reminder for intercessory prayer.

Once a month we have at the Vesper Service, "Special Prayers for the Diaconate" (Diakonie—Betstunde) with an address by the pastor and a litany for the diaconate.

The climax we consider our Communion Services, of which we have ten, usually conducted on a Sunday evening to enable also those to take part who were on duty during the day. These are directly preceded by the preparatory service with an address.

2. On two evenings of the week, the Directing Sister has a devotional Bible-Study with the Sisters, one in the German, the other in the English language. Tuesday evenings, except when devoted to "Special Prayers for the Diaconate," is reserved for a Sisters' hour conducted by the pastor in which, with emphasis on their spiritual value, he discusses various subjects, e. g. last winter "Some Fundamental Principles of the Diaconate," the previous year, "Our Church at Work." The history of the Church and especially of the diaconate usually furnish fruitful themes.

3. For the *private devotions* of the Sisters we furnish no guides except the "Daily Texts" published annually by the Moravian Church and in wide use also among other Protestants. Besides the "Watchword" and a "Doctrinal Text" a lesson from the Old Testament and another from the New Testament are provided for every day. Our Sisters prize the book highly.

We should have a list of books for devotional and inspirational reading for the daily "Quiet Hour."

This interruption of the stress of service is most valuable for the physical and spiritual well being of the Sisters.

4. For its normal development, spiritual life must express itself in action as well as in worship and meditation. True, our Sisters have many opportunities for this in their daily duties, but I am happy that quite a number have united in a *Missionary Society* connected with the Women's Missionary Society of the United Lutheran Church. The programs provided broaden the interests in the Church's work at home and abroad and help to prevent deplorable narrowness. Of direct value for the spiritual life is also the active part each member is expected to take in the meetings.



5. The foundation for a broad and deep spiritual life, we endeavor to fix more firmly and to develop during our *course for candidates* where the teaching must constantly keep the spiritual aim in view. An encouraging change for the better is usually observed in every candidate within the first few months and the addition of a second year has been well rewarded by greater dependability in our young Sisters.

6. One important factor remains—*pastoral care*. The larger the Sisterhood, the more difficult it is for the pastor to remain in close personal relations with every Sister. The remark is often made: "The pastor has no time for me." This impression is regrettable, for in every serious situation the pastor has ever taken time. We dare not permit our Sisters justly to charge us with neglect or unwillingness for private pastoral consultations. On the other hand, it is well that Sisters learn to stand on their own feet and to fight their battles without human help. Only in this way can they develop into strong Christian personalities, into dependable leaders of others.

The Sisters as well as we pastors who help to give each Motherhouse its peculiar character, will ever have to look to Jesus as the author and finisher of our faith. He is the embodiment of our ideal, the perfect example of spiritual life in human frame and the great teacher who alone can show us how to foster it in others. His all-embracing love, His unfailing tact, and His infinite patience must be reflected in us, His weak and unworthy servants. We should constantly have before our eyes, yes resounding in our souls, His emphatic direction to all who would spiritually help others: "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:5. Such clear vision, strong determination, sympathetic understanding, and genuine humility, all these born of personal experiences will surely under God's guidance succeed in fostering spiritual life amid the stress of service.

The unfinished business of the Conference was finally attended to by receiving the report of the Literature Committee which recommended that a pamphlet be prepared by Sister Elfrieda Sandberg on "Your Opportunities", by Dr. E. F. Bachmann, D. D. on "The Motherhouse," and a new edition, of the Deaconess Catechism to be edited by the President in cooperation with all the Motherhouses of the Conferences. Each Motherhouse was urged to prepare leaflets for their own individual institution presenting for instance such subjects as "What our Sisters are Doing", or "Glimpses of the Field", and stories.

The report of the Conference is to be printed as usual. The Motherhouse at Minneapolis through Rev. Berntson extended an invitation to meet with them for the Nineteenth Conference. The invitation was gratefully accepted and the time for the next meeting left to the inviting Motherhouse and the officers of the Conference, the date, however, to be, if possible, the first half of September, 1930.

Later in the afternoon the Conference visited the Children's Home at Edison Park and after seeing the work of the institution was entertained by the Children with a program. Luncheon was served by the Ladies' Board.

Supplementary resolutions were adopted instructing the President to convey to the General Conference of Kaiserswerth the greetings and best wishes of the Conference of Lutheran Deaconess Motherhouses in America and the Secretary was instructed to represent the Deaconess Motherhouse Conference at the Fortieth Anniversary of the Deaconess Motherhouse at Philadelphia in December.

With expressions of sincere appreciation of the very kind hospitality extended to the Conference by the Lutheran Deaconess Home and Hospital of Chicago, the Conference adjourned to meet at Minneapolis in September, 1930 .

The Nineteenth Conference  
of  
Lutheran  
Deaconess Motherhouses  
IN AMERICA



COLUMBUS, OHIO

May 12--13, 1930



## PROCEEDINGS AND PAPERS

The Nineteenth Conference of the Lutheran Deaconess Motherhouses in America convened at Columbus, Ohio, June the 12th and 13th, 1930, at the Southern Hotel. The sessions were held in the Green Room. This was the first Conference held at a place where there was no Motherhouse for its entertainment.

### FIRST SESSION

The first session was called to order by the President at 2 P. M., and the devotions were led by Rev. O. H. Groth of Milwaukee. The President, Rev. E. F. Bachmann, D. D., formally opened the Conference by an address in which he reviewed the last biannum, dwelling on the several losses sustained since the last meeting, and emphasizing the mission committed to the Deaconess Motherhouses by the Great Head of the church in their particular work.

The roll call showed the following Motherhouses officially represented by the following delegates.

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, represented by  
Rev. E. F. Bachmann, D. D., Pastor.  
Sister Grace Lauer, Training Sister.  
Sister Mary Berntsen.
2. Lutheran Deaconess Motherhouse at Milwaukee, Milwaukee, Wisconsin, represented by  
Rev. O. H. Groth, Pastor.  
Rev. H. L. Fritschel, D. D., President of Board.  
Sister Magdalene Krebs.  
Sister Clara Mueller.



3. Lutheran Deaconess Motherhouse of the United Lutheran Church, Baltimore, Md., represented by  
Rev. U. S. G. Rupp, D. D., Frederick, Md., Member of Board.
4. Immanuel Deaconess Institute, Omaha, Nebr., represented by  
Rev. Emil G. Chinlund, S. T. D., Pastor.  
Sister Elfrida Sandberg.  
Sister Olive Cullenberg.  
Sister Tillie Olson.
5. Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minnesota, represented by  
Prof. G. Sverdrup, President of Board.  
Sister Lillie Nummedal.
6. Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., represented by  
Sister Lena Brechlin, Dir. Sister.  
Sister Margaret Dahl.
7. Lutheran Deaconess Motherhouse, Chicago, Illinois, represented by  
Sister Ingeborg Sponland, Dir. Sister.  
Sister Caroline Williams.

The following guests were announced and welcomed by the President:

Rev. C. E. Krumbholz, President of the Lutheran Inner Mission Conference, New York.

Rev. H. Schalkhauser, Superintendent of Lutheran Orphan's Home, Toledo, Ohio.

Sister Helen Panning, Toledo, Ohio.

Sister Emilie Koester, Toledo, Ohio.

Sister Edith Hansen, Toledo, Ohio.

Rev. C. W. Pflueger, City Missionary, Columbus, Ohio.

Mrs. Charles Bash, Columbus, Ohio.

Rev. Henry Koch, Columbus, Ohio.

Miss Anna M. Loos, Columbus, Ohio.

Mr. H. Wuebbens, Student of Theology, Columbus, Ohio.

## REPORT OF SECRETARY

The Secretary, Rev. Herm. L. Fritschel, D. D., submitted the biennial report on the present statistics of the female diaconate as represented in the Conference, as follows:

	Total Deaconesses	Consecrated	Probationers	Candidates	Super-annuated	On Furlough	Employed in Motherhouse	Stations	Fields of Labor
Philadelphia .....	110	80	30	---	4	2	10	4 (31)	17 (65)
Milwaukee .....	52	47	5	1	2	6	3	2 (24)	6 (15)
Baltimore .....	62	48	14	2	2	---	6	3 ( 5)	13 (43)
Omaha .....	47	33	10	4	2	1	4	4 (22)	11 (11)
Minneapolis .....	12	12	---	---	1	---	3	1 ( 4)	4 ( 4)
St. Paul .....	7	6	1	---	---	1	2	1 ( 2)	4 ( 4)
Chicago .....	41	39	---	2	3	3	13	1 ( 3)	10 (30)
Brooklyn .....	13	10	3	---	1	---	1	2	3 ( 4)
Brush .....	5	5	---	---	---	1	---	3 ( 4)	---
Fort Wayne .....	57	32	---	24	---	1	---	1 ( 6)	14 (31)
	406	312	63	33	17	15	42	22 (101)	82 (207)

## HISTORICAL DATA

The Philadelphia Motherhouse suffered the loss of two Directing Sisters within less than six months.

On July 9th, 1929, Sister Julia Mergner was called to her heavenly home after an illness of less than a week. She had devoted 38 years to the interests of the Motherhouse, as a teacher in the Lankenau School for Girls, as Training Sister, as Principal of the School for more than twenty years, and since 1922 Directing Sister. She was a leader with sound judgment, deep convictions, and great courage; with a strong faith, deep spirituality, and motherly tenderness; with fine scholarship, thorough knowledge of the diaconate and a sublime confidence in God's guidance. What Sister Julia was to the deaconess work in this country will always be remembered.

Sister Else Dodenhoff, who on October 13, 1929, was installed as Sister Julia's successor, was taken away by the Lord on January 7, 1930, before she had fairly begun to take up her work.

In June, 1928, a Hospice for young women was opened by the Berks County Inner Mission Society in Reading, Pa., and one of the Philadelphia Sisters was placed in charge.

On March 7, 1930, two deaconesses began to conduct services in Moyamensing Prison, Philadelphia, twice a month. This is the first time Philadelphia Sisters have entered upon this field of service.

## OMAHA, NEBRASKA

The Immanuel Deaconess Institute at Omaha likewise was deprived of its Directing Sister, Elna Johanson, on April the 10th, 1929, after a lingering illness. She attained the age of 62 years. Sister Elfrida Sandberg, who is now occupying the position as teaching sister, is at present the Acting Directing Sister.

## BALTIMORE, MARYLAND

A tri-annual home coming has been inaugurated in Baltimore at which occasion all consecrated sisters return to the Motherhouse once in three years in the month of June for a period of two weeks for study and fellowship.

Dr. Hay celebrated his twenty-fifth anniversary as pastor of the Motherhouse, June the 1st, 1929, and after that day became Pastor Emeritus. Rev. Foster U. Gift, D. D., was installed as pastor and superintendent of instruction.

## ST. PAUL, MINN.

At the Conference of the Minnesota Conference of the Augustana Synod, held April the 1st, it was decided to discontinue the Deaconess Home at St. Paul, heretofore in connection with Bethesda Hospital, and to merge the St. Paul Deaconess Home with the Immanuel Institute at Omaha.

## SUMMARY

	Stations	Sisters
General Hospitals .....	11	124
Dispensaries .....	1	1
Tuberculosis Sanatoriums .....	1	1
Private Nursing .....	1	3
Homes for Invalids and Defectives .....	5	14
Homes for Epileptics .....	1	5
Homes for Aged .....	14	22
Orphans' Homes .....	7	13
Children's Homes .....	4	5
Day Nursery .....	1	3
Preventorium .....	1	5
Schools for Girls .....	1	12
Schools for Religious Instruction .....	1	1
Kindergarten .....	2	3
Parish Work .....	49	49
Girls' Hospices .....	3	4
Inner Mission Societies .....	6	6

Social Service and Welfare .....	3	4
Mission Colony .....	1	1
Colleges .....	2	2
City Missions .....	1	1
Indian Mission .....	1	2
Prison .....	1	2
Children's Mission .....	1	1
Industrial School .....	1	2
Convalescent .....	1	1
Foreign Missions .....	9	20
Africa .....	1- 2	
China .....	4- 8	
Madagascar .....	1- 5	
Virgin Islands .....	1- 1	
West Indies .....	1- 2	
India .....	1- 2	

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9-20

Philadelphia, Pa.—Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 So. College Ave.—Rev. E. F. Bachmann, D. D., Pastor; Sister Rosa Dittrich, Acting Directing Sister; P. M. Braun, President of Board.

Stations: Home for Aged (5). Children's Hospital (12). Lankenau School for Girls (12). Kindergarten (2).

Fields of Labor: Lankenau Hospital (35). Social Service (2). Kingston Dispensary (1). River Crest Preventorium (5). Tabor Home (4). Home for Aged, Erie, Pa. (3). Berks Co. I. M. Society, Reading, Pa. (1). Hospice for Young Women, Reading, Pa. (1). Parish Work (9). Orphans' Home, West Indies (2). Prison Work (2).

Milwaukee, Wisconsin.—Lutheran Deaconess Motherhouse, 2222 Kilbourn Avenue.—Rev. O. H. Groth, Pastor; Deaconess Catharine Dentzer, Directing Sister; Rev. H. L. Fritschel, D. D., President of Board.

Stations: At Milwaukee—Milwaukee Hospital (21). Layton Home for Invalids (3). Motherhouse (2).

Fields of Labor. Passavant Hospital, Pittsburgh, Pa. (2). Passavant Memorial Homes, Rochester, Pa. (5). Lutheran Old Folks' Home, Toledo, Ohio (1). Lutheran Orphans' Home, Toledo, Ohio (3). Lutheran Orphans' Home, Waverly, Iowa (3). Parish Work, Milwaukee (1).

Baltimore, Maryland.—Lutheran Deaconess Motherhouse and Training School, 2500-2600 W. North Avenue.—Rev. Foster U. Gift,

D. D., Pastor; Sister Sophia Jepson, Directing Sister; Rev. Wm. A. Wade, D. D., President of Board.

Stations: At Baltimore—Kindergarten (1). Private Nursing from Motherhouse as a Center (3). Week-day Church School (1).

Fields of Labor: Parish Work (30). National Home for the Aged, Washington, D. C. (1). Tabitha Home for Aged and Orphans, Lincoln, Nebraska (1). Good Shepherd Home, Allentown, Pa. (2). Muhlenberg Missions, Africa (1). Lowman Home, White Rock, S. C. (1). Franke Home for the Aged, Charleston, S. C. (1). Girls' Hospice, Baltimore (1). Virgin Islands (1). Inner Mission Society, Baltimore (1). Lutheran Settlement House, Philadelphia (1). Children's Mission Home, Knoxville, Tenn. (1). Orphans' Home, Loysville, Pa. (1).

Omaha, Nebraska.—Immanuel Deaconess, Institute, Omaha, Nebr., 34th and Fowler Avenues.—Rev. Emil G. Chinlund, S. T. D., Pastor; Deaconess Elfrida Sandberg, Acting Directing Sister; Rev. A. W. Lindquist, D. D., President of Board.

Stations: Hospital (15). Home for Invalids (4). Home for Aged (2). Children's Home (1). Jewish Mission (1).

Fields of Labor: Augustana Church, Minneapolis (1). Augustana Mission Colony, Minneapolis (1). Augustana Church, Denver (1). Immanuel Women's Home, Chicago (1). Home for Aged, Worcester, Mass. (1). Augustana Home for Aged, Chicago (1). Bethany Home for Aged, Alexandria, Minn. (1). Children's Home, Andover, Illinois (1). Salem Home for Aged, Oakland, California (1). Headquarters Women's Mission Society, Chicago (1). Augustana Mission Field, China (1).

Minneapolis, Minn.—Lutheran Deaconess Home and Hospital, 1412 E. 24th Street, Minneapolis, Minn.—Rev. E. Berntsen, Pastor; Deaconess Lena Nelson, Directing Sister; Rev. Claus Morgan, President of Board.

Stations: Deaconess Hospital (4).

Fields of Labor: Home for Aged, Paulsbo, Washington (1). Home for Aged, Willmar, Minn. (1). Children's Home, Willmar (1). Girls' Home, Madagascar (1).

St. Paul, Minn.—Bethesda Deaconess Home and Hospital, 210 E. Tenth Street, St. Paul, Minn.—Rev L. B. Benson and Dr. G. Rast, Pastors; Deaconess Jennie Johnson, Directing Sister; Rev. J. E. Linner, President of the Board.

Stations: Deaconess Home (2). Bethesda Hospital.



Fields of Labor: Inner Mission Supervisor, St. Paul (1). China Mission Field (1). Matron Bethesda Invalid Home (1). Matron Old People's Home, Minneapolis (1).

Chicago, Illinois.—Lutheran Deaconess Home and Hospital, 1138 N. Leavitt Street, Chicago, Illinois.—Rev. H. J. Holman, Pastor; Deaconess Ingeborg Sponland, Directing Sister; Peter Johnson, President of Board.

Stations: Lutheran Deaconess Day Nursery and Kindergarten (3).

Fields of Labor: Lutheran Deaconess Hospital (13). City Welfare Worker in Illinois (1). Norwegian Lutheran Church of America (1). City Mission (1). Zion Lutheran Church, Chicago (1). Bethel Lutheran Church, Chicago (1). Lutheran Church, Sioux City, Iowa (1). Nurse, St. Olaf College (1). China Mission (5). Madagascar Mission (5).

Brooklyn, N. Y.—Norwegian Lutheran Deaconess Home and Hospital, 4th Ave and 46th Street, Brooklyn, N. Y.—Rev. C. O. Pedersen, Pastor; Lina Brechlin, R. N., Directing Sister; Rev. A. N. Rygg, President of Board.

Station: Hospital, Welfare Work.

Fields of Labor: China (1). Africa (2). Parish Work (1).

Brush, Colorado.—Eben Ezer Motherhouse, Brush, Colo.—Rev. J. Madsen, Pastor; Ingeborg Hansen, Directing Sister; Rev. N. C. Carlsen, President of Board.

Stations: Sanitorium (1). Old People's Home (1). Hospital (2).

Fort Wayne, Indiana.—Lutheran Deaconess Home, 2916 Fairfield Ave., Fort Wayne, Indiana.—Rev. Bruno Poch, Pastor; Rev. Philip Wambsganss, President of Board.

Stations: Beaver Dam Deaconess Hospital (6).

Fields of Labor: New York City Paris Workers (3). Buffalo Hospice (2). Lutheran Industrial School, Addison, Illinois (2). Old People's Homes (3). Children's Homes (2). Convalescent Homes (1). Teachers' Normal (1). Hospitals (12). Child Welfare (1). Foreign Missions (2). Indian Missions (2).

The Treasurer then reported that the traveling expenses were equalized for the 1928 Conference, the average cost to each Motherhouse was \$58.51, including \$5.50 for printing report.

It was resolved to equalize the traveling expenses for this 1930 Conference as heretofore.

The Secretary, Rev. Herman L. Fritschel, D. D., requested the Conference to be released of his duty as Secretary of the Conference of Lutheran Deaconess Motherhouses and as Treasurer after having served for a period of twenty-five years in such capacity. His resignation was accepted with a vote of thanks for past services.

The chair appointed a committee on resolutions consisting of Rev. U. S. G. Rupp, O. H. Groth, and Sister Lena Brechlin. The chair also appointed a committee on nominations, consisting of Rev. U. S. G. Rupp, Prof. G. Sverdrup, and Sister Elfrida Sandberg.

Rev. Krumbholz, President of the Inner Mission Society, extended the greetings of the Inner Mission Society to the Conference. It was resolved to renew the urgent request of the Conference and the editors of The Lutheran World Almanac in compiling the statistics for the Inner Missions of the church, to give the Lutheran Deaconess Motherhouses a special classification instead of classifying them with the various types of Inner Mission activities.

Upon nomination of the nominating committee, the following officers were unanimously elected:

President, E. F. Bachmann, D. D.

Vice President, Rev. O. H. Groth.

Secretary and Treasurer, Rev. Emil Chinlund, S. T. D.

The first paper of the Conference on "How Can a Deaconess Institution Make Use of Existing Organized Charity, Private and Public, in the Training of its Sisters?" by Rev. Emil Chinlund, S. T. D., of Omaha, Nebraska. The discussion of this paper was continued until five o'clock, and the Conference adjourned to meet for its second session at 7:30 P. M.

## SECOND SESSION

Monday, 7:30 P. M.

Devotionals were conducted by Rev. U. S. G. Rupp, D. D., representing the Motherhouse at Baltimore Md., who read portions of Romans 12, calling attention to the great fact that the Christian church is the body of Christ, and that individual believers are members of that body through which it shall function in the world. A number of hymns were sung, and short prayers were offered by several deaconesses. Dr. Rupp closed the service with the benediction.

The discussion on the paper of the afternoon was continued for a brief period, and the Conference expressed by motion its approval of the use of existing organizations, private and public, by the deaconess institutions in the training of their sisters to supplement the regular deaconess courses.

A paper by Dr. Foster U. Gift on the subject, "Literature for Reading Course for Deaconesses," was read by Dr. Rupp in the absence of Dr. Gift, who was prevented from attendance at the Conference because of duties at home.

A motion by Dr. Fritschel that a committee of three be appointed to make selection of a reading course for deaconesses was carried. The chair appointed Dr. Fritschel as chairman of this committee.

A paper by Rev. S. Berntsen of the Lutheran Deaconess Home and Hospital at Minneapolis, who also was prevented from attending the Conference, was read by Prof. George Sverdrup of Minneapolis, on the subject, "The True Deaconess Spirit."

A very edifying discussion followed the reading of this paper, dwelling particularly upon the true meaning of sacrifice. The sisters who took part in the discussion all voiced the sentiment that they had received more for themselves in the diaconate than they had been able to give to it.

A round table was conducted by Dr. Fritschel. Dr. Bachmann presented the question as to how deaconess institu-

tions can serve each other by courses of study or practical courses, thereby enriching the preparation of candidates and probationers for their practical work.

### THIRD SESSION

Tuesday, 9 A. M.

Devotionals were conducted by Dr. Bachmann, who read a portion of Matthew 7, beginning with the 7th verse, making a practical application on the work of the diaconate.

On account of the Centennial Anniversary of the Theological Seminary at Capitol University being held today, it was moved by Dr. Rupp and seconded by Rev. Groth, that the Deaconess Conference conclude its work at this morning's session, in order to make it possible for the delegates to attend the celebration this afternoon. Motion prevailed.

A paper on the subject, "What Can We Do to Make the Deaconess Cause a Live Issue in the Lutheran Church?" was read by Rev. O. H. Groth of the Milwaukee Motherhouse. The paper was followed by a discussion.

The committee on resolutions reported as follows:

### RESOLUTIONS

Your Committee on Resolutions wishes to offer the following Resolutions:

The past biennial has been marked by the loss of three Directing Sisters—Sister Elna Johanson of the Omaha Deaconess Institute, Sister Julia Mergner and Sister Dodenhoff of the Philadelphia Motherhouse. We pray the great Head of the Church, who called these workers to their eternal reward, to direct the authorities who have these institutions in charge in the selection of those who shall carry on the work so effectively performed by their predecessors.

Whereas, Sister Ingeborg Sponland will complete this year her 50th anniversary in the diaconate; and

Whereas, Dr. Chas. E. Hay celebrated his 25th anniversary as pastor of the Baltimore Motherhouse on June 1, 1929, from which date he became Pastor Emeritus;

Be It Resolved, That the Conference of Lutheran Deaconess Motherhouses of America extend to Sister Ingeborg heartiest felicitations and sincere wishes for many more years of service in the Church Militant; and to Dr. Hay most cordial congratulations on the completion of 25 years of honorable and devoted service to the Baltimore Motherhouse and the Cause of the Diaconate, and the assurance that in spirit the members of this Conference face with him, not the setting sun of a fading day, but the glorious rising of the Sun of Righteousness.

Inasmuch as the Rev. H. L. Fritschel, D. D., after 25 years of faithful service as secretary-treasurer insisted upon being relieved of the duties of his office, the Conference felt constrained to yield to his urgent request. The president in fitting words commended Dr. Fritschel for his labors and the Conference responded with a rising vote of thanks.

The Conference rejoices that the Minneapolis Motherhouse was permitted last fall to celebrate its 40th anniversary.

While the Conference cannot report a marked outward progress, yet it has every reason to rejoice and gratefully acknowledge God's blessings in the opening of new avenues of service. There are at present no less than 28 different branches of Inner Mission Work and 131 institutions in which deaconesses are engaged in the ministry of mercy.

The Conference resolved, that the editor of the Lutheran World Almanac again be urgently requested to place the Motherhouses in a separate classification.

Respectfully,

U. S. G. RUPP, Chairman.  
SISTER LENA BRECHLIN,  
O. H. GROTH, Secretary.

These resolutions were adopted by a rising vote, and the Conference remained standing for a few moments of silent prayer.

It was moved and carried that we gratefully accept the invitation from the Lutheran Deaconess Home and Hospital in Minneapolis to hold the next convention in Minneapolis next year. The motion was adopted with the understanding that if circumstances should arise which would make it impossible to meet in Minneapolis next year the Conference is to convene in Omaha in 1932, and that in all events the Deaconess Conference should be held in Omaha in 1932.



It was decided that the Minutes should be printed in accordance with the number ordered by the various Mother-houses, and that the traveling expenses of the Convention delegates should be equalized as heretofore.

The meeting adjourned with prayer and benediction by Dr. Bachmann, and a closing hymn by the delegates.

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**“HOW CAN A DEACONESS INSTITUTION MAKE USE OF  
EXISTING ORGANIZED CHARITY, PRIVATE AND  
PUBLIC, IN THE TRAINING OF ITS SISTERS?”**

This question takes for granted and implies that there are organizations of charity not only other than Deaconess Institutions, but even other than such as are owned, maintained and controlled by the church, which may have something to offer us in the matter of Deaconess Training and with which therefore our Deaconess Institutions can establish affiliations.

We often hear secular institutions and organizations not directly under church control decried by representatives of the church. Personally I am willing to take my position on the ground of the implications contained in our subject question. I am of the opinion that much of this criticism is not only unwarranted and unfair, but that it tends to react unfavorably upon the work which the Christian church is doing in the great field of Christian mercy—nothing to be gained and much to be lost by such attacks.

Our church organizations have much to learn from secular agencies in methods of work, in the keeping of records, or in other words all along the line of efficiency and accuracy.

We point to improvements in Hospital routine, in rules and methods recommended by the American College of Surgeons, and American Medical Association in the Standardization of Hospitals. The same holds true in case of the National and Regional organizations of Social Welfare.

Knowing, however, as we do, that the merely secular conduct of charity is inadequate to meet the real needs of humanity, our Church Institutions and now in particular our Deaconess Institutions can do much to overcome such inadequacy. We know that secular social activities have much to learn from us. We know that no matter how efficient the case worker may be in handling a situation, how painstaking she may be in her investigations, no matter how often she uses the confidential social exchange in clearing her cases, no matter how accurately her records are kept, if she lacks in that inner spiritual vision, by which she sees in her charge an immortal soul, redeemed by

the blood of the Lamb of God, that taketh away the sin of the world, she is lacking in the most essential element of really efficient social service.

In the finer and deeper things of the spirit, in the means of real regeneration of a human soul, in the power to rehabilitate broken-up homes, in the remedy to bind up and heal the wounds of the victims of the ills of the many social handicaps and injustices of society to-day, we know that we have much to teach the humanitarian activities of social relief and welfare.

Suggestions have been made as to permanent arrangement, by which church organizations could co-operate with secular organizations and supply them with spiritual ministrations, thereby removing the inadequacy inherent in their system of work.

Such co-operation is very essential, not only when we think of the blessings which by these spiritual ministrations would come to many immortal souls in secular institutions, but such co-operation becomes a very vital matter which must weigh heavily upon the conscience of the church when we know that the church will never be able, because of lack both of sufficient funds and the necessary number of the right kind of workers, to take care of the relief and welfare work which the world needs.

But by establishing chaplaincies in secular institutions and by regular and systematic visits by local pastors, deaconesses and other Christian workers to these institutions, many souls could be won and kept for the Kingdom of God. Much such work is being done, but undoubtedly much more could be done, if the Christian ministry made a more earnest effort to organize such work and conscientiously took care of it, and if our Christian institutions of mercy and welfare agencies placed such a system on its permanent program.

"How can a Deaconess Institution make use of existing organized charity, private and public, in the training of its sisters?"

The question is limited to the matter of training of Deaconesses and how our Deaconess Training Schools can make use of outside institutions in order to make the Theoretical and Practical courses of the Deaconess Candidate and Probationer all the more complete and profitable.

We believe that such affiliations should be made.

1. Because of the future contacts, which the Deaconess will make with the various relief and welfare agencies in the community where she will have her field of labor. She will work in communities where there are other social activities.

This will be true no matter what her work will be. More so, of course, in certain positions. She will inevitably be thrown in contact with other social workers. If she knows nothing about them, their organizations and methods, she will often become embarrassed and handicapped and will not be able to handle her case in the professional way in which it ought to be done.

She and her work and the great cause for which she stands will be looked down upon and suffer because of her ignorance and inexperience.

2. Because such co-operation will supplement in a valuable way the courses that we are able to offer our students.

Some of our Deaconess Institutions (for example: Philadelphia, Milwaukee and Omaha) offer quite a variety in training because of the different types of work which they conduct (such as work among children, the aged, incurable and the physically and mentally handicapped, direct Inner Mission work as well as regular hospital work).

But even these institutions will need contact with outside institutions and organizations.

Illustration for Omaha:

(a) Hospital affiliation with V. N. A.—2 months. New pupil in hospital have this advantage also.

(b) Juvenile Court in Child Delinquency and Family Welfare (Court of Domestic Relations).

(c) As a member of Council of Social Agencies, making contacts with the Associated Charities, Board of Public Welfare, County Hospital, University Hospital, Child Saving Institute, Home Fireside Society, Crippled Children, Salvation Army Maternity Home, South Side Settlement, Confidential Social Exchange, etc.

Outside institutions will as a rule be found to be very willing to co-operate with our Deaconess Institutions and to give to our students every assistance within their power.

In Omaha we have found great willingness on the part of both public and private charities to render our school what help they can.

In conclusion I would therefore in answer to our question—"How can a Deaconess Institution make use of existing organized charity, private and public, in the training of its sisters?"—earnestly and wholeheartedly recommend co-operation between our Deaconess Institutions and outside organizations, so far as such co-operation is possible without in any way compromising our Christian principles or the doctrines of our beloved Lutheran Church.

## "LITERATURE FOR A READING COURSE FOR DEACONESSSES"

For a long time the Baltimore Motherhouse has realized the importance of outlining some kind of a reading course for its Sisters. It is very obvious that because of a lack of time and a lack of money, it is impossible for deaconesses to keep up with the literature of the day as it comes from the printing press,—not even with that which is of first hand importance in the development of their own spiritual lives and the continued training for larger service. We have realized this for some time, but not until last June during the "Triennial Homecoming" has any attempt been made to solve the problem.

At this Triennial, the suggestion was made by the Sisters themselves that the Motherhouse authorities should select each year two or three books, which should be used as a reading course. In response to this expressed desire, the following three books were suggested for 1930:

"Of Them He Chose Twelve," by Clarence Edward Macartney.

"Beyond Agnosticism," by Bernard Iddings Bell.

"The Confusion of Tongues," by Chas. W. Ferguson.

The last of the three named books is rather expensive, so that two copies were purchased by the Motherhouse for circulation among the Sisters. They were sent to the Sisters with the request that they be kept two weeks and then forwarded to the Sisters whose names appeared next on the list, which was pasted inside of the cover. The other two mentioned could be secured from libraries or selected as Christmas presents (the Baltimore Motherhouse gives each Sister a book as a Christmas present).

The experiment has thus far met with general approval and favor, and we are now thinking about the selection of three books for 1931. We believe that this plan will work out satisfactorily. At any rate we will give it a fair trial.

FOSTER U. GIFT, Pastor, Baltimore Motherhouse.

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## "WHAT IS MEANT BY THE TRUE DEACONESS SPIRIT?"

**Rev. E. Berntsen**

This question is both important and timely. It concerns not only a Deaconess and her service, but it concerns also Christian workers and their work.

It is not only a question HOW do I serve, but also a question WHY do I serve.

A deaconess is one who serves—in the Lord's service. She is, so to speak, set aside and consecrated for a special work in the kingdom of God.

Now that question arises, what is meant by the true deaconess spirit?

Let us try and find an answer—in the light of the Holy Scripture.

1. A true deaconess spirit is **rooted and grounded in the love of Jesus Christ**. The love of Christ grips her, and gives her the motive power for her work.

"The love of Christ constraineth me."

**The spirit of love** is of so vital importance, that "If I spake with the tongues of men and of angels, but have not love; I am become a sounding brass or a clanging cymbal and if I bestow all my goods to feed the poor and if I give my body to be burned, but have not love, it profiteth me nothing."—1 Cor. 13.

Our Savior, in giving the commission to Peter: "Feed my lambs—tend my sheep—feed my sheep, question him thrice: Simon, son of John, lovest thou me?"

Peter stood the test. He could answer truly: "Lord, thou knowest all things; thou knowest that I love thee."

A deaconess, with the commission intrusted her by God, coming in contact with so many kinds of people, in various conditions—spiritually, mentally and physically—needs the spirit of love in a rich measure.

In going about in the errands of God, and performing her task, she will cherish the blessed experience, that she "shall more than conquer through him that loved us." "I can do everything in Christ Jesus who makes me strong."

2. **The true deaconess spirit is the spirit of humility.**

Our Master and Savior, who is our example, admonishes us: "Learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

He was humility personified.

The Apostle Peter wrote to the Christians: "To gird themselves with humility to serve one another; for God resisteth the proud, but giveth grace to the humble."

A spirit of self-conceit has no place in the kingdom of God.

Our Master, in whose footsteps we must follow, gave to his disciples a beautiful example of a spirit of humility in the washing of the disciples' feet.



After this humble act, he said to them: "If I then, the Lord and teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you."

**3. The true deaconess spirit is the spirit of service. Saved to serve.**

It is self-evident, that when the love of Christ has gripped the heart, there will be a willingness to serve. And God will point out in his own way the place for you and me in his vineyard.

It is for us to be obedient to the heavenly vision and to take our stand where God has placed us.

"Now there are diversities of gifts, but the same spirit. And there are diversities of ministrations and the same Lord, And there are diversities of workings, but the same God, who worketh all things in all."—1 Cor. 12, 4-6.

"Where he leads me I will follow."

"I must work the work of him who sent me, while it is day. The night cometh when no man can work. When I am in the world, I am the light of the world."—John 9, 4-5.

**4. The true deaconess spirit is the spirit of sacrifice.**

Again let us look at our Savior, in order that we in some measure may realize the sacrifice he brought. The prophet Isaiah in the 53rd chapter gives us a vivid picture of this sacrifice.

The apostle Paul writes to the Philippians: "Have this mind in you which was also in Christ Jesus; who existing in the form of God counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men and being found in fashion as a man, he humbled himself, became obedient even unto death, yea, the death of the cross."—Phil. 2, 5-8.

**There can be no real service without sacrifice.**

We need to emphasize this in our time, when the question of everyone for himself—and spare thyself, is so prevalent.

But if we are willing "to suffer with Christ, we shall also be glorified with him."

Are we, in doing our task, willing to go the second mile.—That means sacrifice.

## "WHAT CAN WE DO TO MAKE THE DEACONESS CAUSE A LIVE ISSUE IN THE LUTHERAN CHURCH?"

In one way or another, this question has been discussed in almost every meeting of this conference. At the second conference, one of my predecessors, the then Rector J. F. Ohl, read a paper on the subject, "How May Interest in the Deaconess Cause be stimulated and Devout Women be Won for the Work?" At the third conference, the Rev. R. Tollefsen, erstwhile rector of the Norwegian Lutheran Deaconess Institute of Minneapolis, presented a paper dealing with the question, "How Can We Introduce Deaconess Work Into the Congregation and Make it Successful?" At a later conference, the Rev. Chas. E. Hay of Baltimore discussed the subject, "How Are More Sisters to be Gained?" He emphasized especially **ways and means of interesting the Church** in the Deaconess Cause. And so we could mention a considerable number of other papers whose contents reveal that this body has always been keenly aware of the necessity and importance of making the Deaconess Cause a live issue in our Church.

The present situation of the female diaconate in our country as well as the question assigned to us, give rise to another question; it is this: Is the Deaconess Cause a live issue in the Church of our day? Without a doubt there are many men and women among those who wish Zion well, who look upon the work in which we stand and for which we labor as an issue which is either dead, or at least moribund. They base their opinion chiefly, I think, on the comparatively small number of women active in the diaconate and the slowness with which the present number has been attained.

What is the truth of this? In 1897 the conference reported 163 Sisters in 1899....197; 1903....205; 1904....220; 1905....238; 1907....294; 1908....305; 1910....313; 1912....353; 1914....357; 1916....362; **1918.364**; 1920....353; 1922....361. Nine of this number belonged to the Synodical Conference group, which is not affiliated with us nor organized like the Motherhouses of our conference. In 1924 there were 368, 10 of whom belonged to the Synodical Conference group; in 1926....396, 42 of whom belonged to the Synodical Conference association; in 1928....414, 59 of whom were in the Synodical Conference. If we omit the figures belonging to this group, we find that the year 1918 marks the peak in so far as the numerical strength of Deaconess Cause is concerned. In that year there were 364 deaconesses; in 1920....353, a loss of 11; in 1922....352, a loss of twelve; in 1924....358, a loss of 6; in 1926....354, a loss of 10; in 1928....355, a loss of 9.

What do we find when we look at the number of probationers? In 1916 there were 129; in 1918....124; in 1920....111; in 1922....89; in 1924....79; in 1926....72; in 1928....107; but of this number 36 belonged to the Synodical Conference group. If we omit them for the

reasons given above, the number of probationers in 1928 was 81, which represents an increase of 9 over the year 1926, but a loss of 48 from the year 1916.

And what do we learn when we study the number of Deaconess candidates or pupils? In 1916 there were 12; in 1918....24; in 1920, no number given; in 1922....35; 11 of these were in the Synodical Conference association, omitting them, the number for 1922 is 24; in 1924....31; 19 belonging to the aforementioned group, omitting them the number is 11; in 1926....40, 31 of whom were Synodical Conference people; omitting them the number shrinks to 9; in 1928....18, 8 belonging to the Synodical Conference group; omitting them we have 10. This represents a loss of 2 in the number of candidates from the year 1916; and a loss of 14 from the year 1918.

We need not comment on these figures; they speak for themselves. The organized female diaconate within the Lutheran Church of America is not in a robust, thriving condition. Everyone who is at all acquainted with the work, is forced to this conclusion.

However, the picture is not all somber and dark. In certain respects there is a better appreciation and understanding of the place and importance of the female diaconate than heretofore. Where before even the Scripturalness of the institution was called in question, there is now a championing of the Cause. In evidence of this I submit the exegesis of 1 Tim. 3:11 as found in Kretzmann's Popular Commentary. Kretzmann, I may add, is a professor of theology in the Concordia Seminary of the Missouri Synod in St. Louis. The King James Version translates as follows: "Even so must their (i. e. the deacons') wives be grave, not slanderers, sober, faithful in all things. Kretzmann writes thus:

"The apostle has a special charge to the women deacons or deaconesses: Women likewise (to be) grave, not slanderers, sober-minded, faithful in all things. This verse does not concern the wives of the deacons, but is directed to the deaconesses; for women were employed in this capacity from the earliest times, cp. Rom. 16:1. These women were to exhibit the proper gravity and dignity in their deportment, which would at all times cause men to respect them and their office. With all the kindness and devotion which they were to show in their ministry, they must not permit familiarity to grow into lack of respect for the **dignity of their office**. And since the weakest member and the greatest enemy of most women is their tongue, the apostle warns them against becoming slanderers, against indulging in sins of defamation, of evil report. The deaconesses undoubtedly often gained an insight into the sinfulness of human nature which is not vouchsafed to many; all the more it was incumbent upon them not to abuse the trust placed in them by revealing matters that should have re-

mained secret. They should furthermore be sober-minded, not merely observing a sensible moderation in all enjoyments, but making use of quiet, firm common sense at all times. It is just in such situations in which the nerves of the average woman give way that the Christian deaconess should maintain the sane composure which finds the right thing to do. All other qualifications of Christian deaconesses the apostle includes in the demand that they be faithful in all things. The many apparent trifles which fell to the lot of the deaconesses showed their real value. It is the many little services, the cooling hand, the gentle word, the cheerful smile, that the real greatness of service appears; in these true faithfulness becomes evident. **Fortunately** the time does not seem far distant when we shall have deaconesses in most of our congregations. If such consecrated women, actuated by the love of Christ, devote their lives to the service of their fellow-men, their value to the Church will be beyond calculation."

To make the Deaconess Cause a live issue in the Church, we are told by some, the first thing we must do is to make certain changes in the Motherhouse diaconate. Certain principles and practices of the Motherhouses, we are informed, are obstructing the healthy development of the Deaconess Cause in America. We talked with a man last summer who has long been identified with certain branches of Inner Mission work and who is acquainted with Motherhouses both here and abroad. He professed a deep interest in the Deaconess Cause and asserted that the principles and practices of the Motherhouses militated against the best interests of the diaconate. I asked him to name those principles and practices, which the Motherhouses ought to get rid of. He was not prepared to state anything definite at the time. I asked him to put his objections on paper, which he promised to do. To date I have not heard from him.

The fact of the matter is the Deaconess Cause has been fostered in our country chiefly, if not entirely, by the Motherhouse diaconate. Certainly this is the case with regard to the development of the work in Europe. Loehe's original plan of having a training school for women workers in the Church, supported by a Mother society for the Female diaconate with branch societies here and there, never worked out to the satisfaction of the founder. He turned to the Motherhouse diaconate, and all the world knows how signally the Lord blessed it and what a blessing for the Deaconess Cause it has become. In 1894 a Free Association of women workers was formed at a meeting of the Barmen-Elberfeld branch of the General Women's Association of Germany. To what extent the Deaconess Cause may have been affected by this movement, I cannot say, but to judge from what one reads concerning the lack of the religious element in this free and independent association, one wonders what definite good has been rendered. Certainly the Deaconess Cause has not prospered because of



it. Speaking of our own country we do not know of any movement which has made a substantial contribution to our Cause other than the Motherhouse diaconate. The Motherhouses themselves, the splendid institutions built, maintained, administered by them, the various fields of labor occupied by deaconesses, bear eloquent tribute of the value of the Motherhouse diaconate. The Motherhouse with its principles, essential and non-essential, has been the **Traegerin** of the Deaconess Cause.

We cannot make the Deaconess Cause a live issue by destroying its chief support. The surrender of the Motherhouse diaconate would seem to be tantamount to the surrender of the Deaconess Cause itself.

But some might say that the liberalizing of Motherhouse rules and the revision of Motherhouse principles would not mean the surrender of the Motherhouse diaconate. I believe the most common objection to the Motherhouse is the rule concerning the garb. We are told to do away with it. It keeps many prospects away. Deaconesses ought to have the freedom of choice whether to wear it or not. To my mind the laying on and off of the garb at the will and whim of the individual could only have the one result of making a breach in the ranks of the sisterhood, which would utterly destroy the Motherhouse. You would have a boarding house, per chance, but never a sisterhood. We repeat: To make the Deaconess Cause a live issue in the Church of our day we dare not jeopardize the existence of that institution which up to the present time has been the foremost, if not the sole, agency for the development of that Cause.

Speaking affirmatively, we would say that in order to make the Deaconess Cause a live issue in the Church we must strive first of all to make the Motherhouse diaconate a live issue.

The principles of the Motherhouse should be emphasized and in no way relegated to the background, when speaking or writing of the work. It is self-evident that the watchword of the diaconate: Service, will be stressed. But it must not be stressed in such a fashion that it may be disassociated from the service for which the Motherhouse stands. Of course, we do not mean to say that we know of no other form of service; but we do mean to say, that the form of service, which the Motherhouse makes possible, is a distinctive, real and good service.

In emphasizing the Motherhouse diaconate in order to make it and thereby the Deaconess Cause a live issue in the Church, the idea of the sisterhood should be placed into the foreground. It is still a novel idea in many circles. It has even happened that a young woman entered a Motherhouse thinking that after a course of study she would return to her congregation to serve as a church worker. It was only during the hours of instruction that she learned the meaning of the



Motherhouse. Where the thought of the sisterhood is emphasized properly, such cases will not occur; and defections from the Motherhouse ought to be correspondingly fewer.

It goes without saying that a tremendous responsibility rests upon the Motherhouse and the sisterhood. To uphold the ideals of service, to avoid the many pitfalls and snares Satan and old Adam create, demands constant vigilance and prayer. Without the latter the Motherhouse cannot exist. And if it should exist outwardly, the inward power and beauty, which alone gains the Lord's approval, would be lacking. The Motherhouse might be a live issue before the world but in the sight of God it would be dead.

We cannot seek successfully to upbuild the Motherhouse diaconate and therewith the Deaconess Cause, without recognizing with all possible clarity our limitations. There is bound to result a dreadful weakening of the cause by failing to take the limitations of the Motherhouse into account. We must recognize that in the social, economic and religious makeup of our land definite limits are drawn. Furthermore, we must remember that the Motherhouse diaconate as a sisterhood makes its appeal to those women who under the guidance of the Spirit of God and His Christ are willing to enter the sisterhood as a calling for life and in so far as they are concerned are determined to be inducted into a permanent office.

Our ceterum censeo is:

To make the Diaconate Cause a live issue in the Church, the Motherhouse must be strengthened. What seems an inherent weakness in some Motherhouses is the practice of placing deaconesses in partial charge of fields of labor. A division of authority is predicated which only too readily and often results in friction, which is detrimental to all concerned. And in the unhappy situation the Motherhouse and the Deaconess Cause are not the least sufferers. On fields of labor the goal should be, to have a Sister in charge, who is directly responsible to the institution's board.

In conclusion, to make the Motherhouse Diaconate a live issue and therewith the Deaconess Cause, we must go to God and lay the cause at His Door. Only He can make our Motherhouses what they ought to be, and our sisterhoods real sisterhoods. If it is His Will, then in due course of time the idea of a community of women, organized as a sisterhood with a Motherhouse as the center, will become firmly established in the heart and the life of our church. May God hasten that day for His glory's sake and that of mankind.

The Twentieth Conference  
of  
**Lutheran Deaconess Institutions**  
IN AMERICA



BROOKLYN, N. Y.  
April 20-21, 1933



## PROCEEDINGS AND PAPERS

The Twentieth Conference of the Lutheran Deaconess Institutions in America convened at the Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., April 20-21, 1933.

The occasion was an unusually festive one because of the semi-centennial celebration of the institution which acted as host to the conference. In honor of this event the church of Norway had sent two representatives to participate in the festivities, namely Rev. H. E. Riddervold, Rector of the Deaconess Institute at Oslo Norway, and Dean Nils Traedal, Minister of Education in Norway.

A public reception was held in the Deaconess Home Wednesday evening, which was a brilliant and happy event.

The Deaconess Conference proper was held on Thursday and Friday. But the anniversary program continued over Saturday and Sunday.

### FIRST SESSION—Thursday, 9 A. M.

The Conference was called to order by the President, Dr. E. F. Bachmann at 9 a. m., April 20, who led the devotions and in the words of St. Paul in 1 Cor. 15:58 welcomed the delegates and visitors.

Responses were made by Dr. C. O. Pedersen, our host, and by Dr. H. L. Fritschel of Milwaukee.

The roll call showed the following representatives present:

1. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses, 2100 S. College Ave.  
Rev. E. F. Bachmann, D. D., Director.  
Deaconess Anna Ebert, Directing Sister.  
Rev. E. P. Pfatteicher, member of Board.
2. Lutheran Deaconess Motherhouse, Milwaukee, Wis., 2222 Kilbourn Ave.  
Rev. Aug. Baetke, Director.  
Rev. H. L. Fritschel, D. D., President of Board.  
Deaconess Nanca Schoen, Directing Sister.
3. Lutheran Deaconess Motherhouse of the United Lutheran Church, Baltimore, Md., 2500 W. North Ave.  
Rev. Foster U. Gift, D. D., Director.  
Deaconess Martha Hansen, Directing Sister.  
Rev. Wm. A. Wade, D. D., President of Board.

4. Immanuel Deaconess Institute, 34th and Fowler aves., Omaha, Nebr.  
Rev. Emil G. Chinlund, S. T. D., Director.  
Deaconess Elfrida Sandberg, Directing Sister.
5. Norwegian Lutheran Deaconess Motherhouse, Minneapolis, Minn., 1412 E. 24th St.  
Deaconess Lena Nelson, Directing Sister.
6. Norwegian Lutheran Deaconess Home, Brooklyn, N. Y., 4th Ave. and 46th St.  
Rev. C. O. Pedersen, D. D., Director.  
Deaconess Lena Brechlin, Directing Sister.  
Mr. A. N. Rygg, President of Board.
7. Lutheran Deaconess Motherhouse, Chicago, Ill.  
Deaconess Ingeborg Sponland, Directing Sister.  
Deaconess Caroline Williams.

## REPORT OF SECRETARY

	Total Deaconesses	Consecrated	Probationers	Candidates	Super-annuated	On Furlough	Deaconess Home	Stations	Fields of Labor
Philadelphia .....	113	86	21	6	8	1	11	4	12
Milwaukee .....	55	45	5	5	3	4	7	2	6
Baltimore .....	76	54	19	3	2	1	7	3	41
Omaha .....	66	51	9	6	2	1	7	7	10
Minneapolis .....	14	12	2	.....	1	1	3	4	4
Chicago .....	46	40	2	4	.....	5	2	10	10
Brooklyn .....	11	8	3	.....	.....	.....	8	3	3
Brush .....	4	4	.....	.....	.....	.....	.....	2	2
Ft. Wayne .....	73	34	39	.....	.....	7	1	10	10
	458	334	100	24	16	20	46	45	98

## HISTORICAL DATA

### THE PHILADELPHIA MOTHERHOUSE

On Reformation Day, 1930, Sister Anna Ebert was installed as Directing Sister of the Philadelphia Motherhouse. Sister Anna accompanied by Sister Grace Lauer, the Training Sister, had been sent to visit Motherhouses in this country and in Germany to become personally acquainted with their leaders and their work and policies and to strengthen the bonds of fellowship so helpful in the



diaconate. The Church was officially represented at this service by the President of the Ministerium of Pennsylvania and the President of the Conference to which the Motherhouse belongs and by the President of the Board of Deaconess Work of the United Lutheran Church. Letters and telegrams were received for this happy occasion from the Motherhouses of this Conference, from the Executive Secretary of the Kaiserswerth Conference and a number of Motherhouses in Germany, and from the President of the Executive Committee of the Lutheran World Convention. We gratefully received these expressions of good will as evidence of the close bond of fellowship uniting all who are in deaconess work and also as proof by the Church at large of the importance of the diaconate in the organization of her works of mercy.

In 1931, on September 13th, Dr. Bachmann's twenty-fifth anniversary as pastor of the Philadelphia Motherhouse was celebrated together with the silver anniversary of consecration of three deaconesses and the consecration of six probationers. Also on this happy occasion the Church was officially represented.

The 60th anniversary of the consecration of Sister Magdalene von Bracht was observed by the Motherhouse family on the exact date, April 22, 1932. She entered the deaconess work in Iserlohn, Westphalia, on December 22, 1869, and is still connected with the Hospital to whose call she with six others responded in June 1884.

Rev. E. Voehringer, who had for five years been the able and efficient assistant pastor, left the Motherhouse in June 1931, having accepted a call to become educational director of the North German mission field in Togoland, W. Africa. The vacancy has not yet been filled.

The Motherhouse looks forward to the Golden Anniversary next year of the arrival of the deaconesses in Philadelphia on June 19th, 1884. A committee has just been appointed but no plans have yet been outlined.

#### BALTIMORE, MD.

Among outstanding events of the biennium was the retirement of Sister Sophia Jepson as Head Sister on September 1, 1932, and the installation of Sister Martha Hansen as her successor. Sister Sophia served very faithfully and acceptably for practically thirty years in the capacity of Head Sister, and Sister Martha Hansen, her successor, had ten years of successful experience as the Directing Sister of the Lutheran Settlement in Philadelphia.

In June, 1932, occurred the dedication of the "Annex," a building on the Motherhouse grounds, which has been fitted up for dormitory purposes with a capacity for accommodating at least fifteen young women.

In June, 1932, the Sisters of the Baltimore Motherhouse enjoyed the third Triennial Homecoming and the helpfulness of these homecomings was again demonstrated.

On November 12, 1932, Sister Sarah Antony, one of the beloved Sisters of the Baltimore Motherhouse, was called to her eternal home. The funeral services were held in the Motherhouse Chapel on November 14. The body was laid to rest in the Motherhouse burial plot in Lorraine Cemetery.

#### OMAHA, NEBR.

Oct. 1, 1930, the Bethesda Deaconess Home of the Minnesota Conference in St. Paul transferred its Sisters, seven in number, to our institution and went out of existence. Thus the Augustana Synod now has only one institution for the training of Deaconesses, the Immanuel Deaconess Institute of Omaha.

A new Home for the Aged with a capacity of 90 beds and costing with furniture and equipment approximately \$125,000, was dedicated October 11, 1931. It is situated immediately north of the Hospital and west of the Church and the Deaconess Home.

The heating plant and laundry have also been greatly enlarged. Two new 215 H. P. boilers have been installed. Oil is used as fuel instead of coal.

#### CHICAGO, ILL.

We rejoice greatly that during the past year it was our privilege to celebrate the thirty-fifth anniversary of the institution.

It was indeed a fitting and beautiful thing that during this anniversary we were privileged to consecrate a new deaconess and that two new sisters were invested. May God strengthen them and grant them needful Grace to serve Him to the end.

**Three new deaconess candidates entered the school in September and a fourth candidate entered in January, 1933.** An interesting fact to be noted with our Social Service student is that since completing her training with us, she was given the privilege of several weeks of training under the United Charities of Chicago, and is now being employed by them.

We as a Sisterhood are mindful of the economic conditions and are doing all we can to assist in reducing overhead expenses, and still keep up the highest type of service for the institution.

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The travelling expenses of the convention in Columbus, Ohio, amounted to \$442.39. The printing and mailing of the Conference report amounted to \$156.47 and postage and other minor expenses amounted to \$3.54, or a total of \$602.40.

The pro-rata travelling expense was \$63.20.

## ELECTION OF OFFICERS

President, Rev. E. F. Bachmann, D. D.

Vice-President, Rev. C. O. Pedersen, D. D.

Secretary-Treasurer, Rev. Emil G. Chinlund, D. D.

The first paper of the conference was read by Rector H. E. Riddervold, Pastor of the Deaconess Institution at Oslo, Norway on the subject, "The Responsibility of the Church for the Diaconate." An interesting discussion of the paper followed.

## SECOND SESSION—2 P. M.

Devotions were led by Rev. Foster U. Gift, D. D.

Dr. Herman L. Fritschel read a paper on the subject: "What Have Lutheran Deaconesses contributed to Hospitals and Nursing in America?" This was followed by Round Table.

## COMMUNION SERVICE—8 P. M.

Rev. Nils Traedal, Minister of Education in Norway, delivered the Communion address at this service when the Lord's Supper was celebrated in the chapel of the Deaconess Home.

## THIRD SESSION—Friday, 9 A. M.

The devotions were led by Rev. S. O. Sigmond of Brooklyn.

A brief business session was held. A motion was made and carried that a committee of three be elected to work out in detail a two-year curriculum in Deaconess Training and also a systematic course for subsequent studies as a continuation of the regularly prescribed curriculum.

Mr. Rygg gave a greeting from the Brooklyn Board.

Rev. Aug. Baetke, Sister Ingeborg Sponland and Dr. E. G. Chinlund were elected to constitute the committee.

Rev. Aug. Baetke read a paper giving an outline of a two-year course of preparation. This was followed by a Round Table discussion.

## FOURTH SESSION—2 P. M.

Dr. E. G. Chinlund conducted the devotion.

Rev. G. H. Bechtold, Executive Secretary of the Inner Mission Board of the Pennsylvania Ministerium, read a paper on the subject, "A Pastor Looking at the Deaconess Work," which in turn called forth discussion.

The closing business session of the Conference was then held.

The following motions were made and carried:

1. That a text book on Diaconics be prepared and that a committee of three be appointed by the president, of which committee he be a member, to prepare and publish such a text book.

2. That the Conference accepts the invitation of the National Lutheran Council to take part in the Lutheran exhibit of the Century of Progress Exposition in Chicago, and that each Deaconess Institution appoint a Deaconess to be present and explain such an exhibit.

3. That the secretary send a vote of thanks to the Brooklyn Institution for its hospitality during the Convention days.

4. That the matter of the next conference be left to the officers with full power to act.

The session was closed with prayer by Dr. Bachmann.

## CLOSING SESSION—8 P. M.

This session was held in the Norwegian Church across the street from the Institution.

Dr. Emil G. Chinlund gave an address on the subject: "The Diaconate an Open Door for Service."

Papers were read as follows:

"The Institutional Field," Sister Elfrida Sandberg.

"The Hospital Field," Sister Ingeborg Sponland.

"The Parish Field," Sister Martha Hansen;

"The Educational Field," Sister Anna Ebert.

The choir of the church added greatly to the festivity of the evening by rendering several anthems.

Dr. C. O. Pedersen presided.

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## THE RESPONSIBILITY OF THE CHURCH CONCERNING THE FEMALE DIACONATE

By Rector H. E. Riddervold, Pastor of the Deaconess Inst., Oslo, Norway

Rector Bachmann has asked me to give a short lecture on the topic: "The Responsibility of the Church Concerning the Female Diaconate." In consenting to his request, I emphasized, that I, of course, am not acquainted with the situation in the American church and diaconate, and what may be peculiar to these. My task must accordingly be, to set forth the facts in principle, leaving to others to mention what may be the characteristic features of the situation in the American church.

The Christian church and the diaconate are closely connected from the earliest days of Christianity. The diaconate is the legitimate daughter of the church, yea, indeed, the first-born. It is the service rising from the ministry of the apostles.

The diaconate—the service for charity—has its inmost source and is founded in the lifegiving sum of self-denying sacrifice, that our Lord Jesus Christ brought into the world, but it springs into



being as a spontaneous expression of the life of the Christian congregation. Consequently the diaconate wishes to be in close connection with the church. It does not wish to perform its tasks apart from the church and congregation. It always wants to remain, what it from the beginning has been called upon to be—the handmaiden of the church.

The 1900 years, which have passed since its foundation, have altered nothing so far. The Reverend Fliedner, the restorer of the diaconate in the protestant countries, certainly did not wish to establish something new. His intention is clearly expressed in the inscription, which is put on his tombstone: "Through the mercy of God restorer of the evangelic diaconate." The outer forms of the service which the diaconate renders, may change. The organization of the diaconate may be altered, but the internal connection between the church and the diaconate must not be disturbed. The diaconate's work for the church must remain untouched; if not, the diaconate will lose something very essential, yea, it will lose itself.

The position of the diaconate within the church is determined by the principles, which we find from the first beginning. Let me briefly mention them here. In their simplicity they give the most valuable directions for the relations between the diaconate and the church.

**1. The diaconate is the charity-work of the church.** It was taken up as an auxiliary for the fundamental service in the church—the ministry of preaching. To give the apostles more time to preach the gospel, the diaconate was called into life.

**2. The diaconate is principally to be hand-ministry.** The deacons were elected to provide for the physical need. The diaconate has therefore duly been called: The hand-ministry of Christ. From the practise during the earliest days of Christianity, however, we realise that the diaconate is not excluded from taking part in the preaching of the gospel and in administering spiritual guidance (cfr. the Acts, chap. 6 and 7; Stephen and the Acts, chap. 8; Philip).

**3. It is the duty of the diaconate to help wherever the congregation need its service, especially where the want is urgent.**

In Acts, chap. 6, we hear about the widows calling upon the church for assistance. They were at that time the most helpless ones. Hence the diaconate ought to be a wide awake and ever ready servant in the tasks where the church calls for its help.

**4. As a fourth principle I will mention what is said about the first workers, in Acts, chap. 6, 3.** They must be of good report and sincere Christians. The "wisdom" which is required (the Acts 6, 3) will change according to the wants of the different ages; but from what is above mentioned we may certainly recognize this special claim of the diaconate, that it is one of its first duties to give its



members a training, answering to the work they are called upon to take up. But—on the other side—the claim on an up-to-date training must never be so prominent, that we forget, that the diaconate wants workers won by Christ, workers “filled with Holy spirit.”

Even if the Acts, chap. 6, speaks about the male diaconate, it is clear, that also the female diaconate must be developed, according to the principles set forth in the New Testament.

The two-fold ministry of the diaconate—as a servant to our fellow-men and a servant to the church—tells us that there must be an intimate connection between the church and its diaconate, if the church is to be able to do its work well.

What, then, is the responsibility of the church concerning the female diaconate?

As the legitimate daughter of the church, the diaconate may not only expect to be joyfully recognized by the church and cherished with affection, but it may also expect the church to understand the character of the diaconate and show understanding of its specific work in the congregation. It may also expect the church to feel its responsibility for the diaconate and its problems.

I do not wish here to discuss how the diaconate fares in the churches. Time would not allow it. But it is not difficult to see that the diaconate has not always obtained the attention it deserves.

This is all the more strange as the church has special interests to attend to just within the domain of the diaconate.

According to its own idea the church ought always to be ready when there is something to do, to soothe and relieve distress, to care for and to help the weak and the sick. The church has a holy right and duty to help men in bodily need and distress. It is of vital importance that the church is keenly aware of its responsibility as far as these matters are concerned, and is willing to assume such work, as far as opportunity permits.

The church cannot leave these holy privileges and duties to others without doing itself harm. I am sorry to say that the church has very often allowed philanthropic institutions and some more or less chance associations to take up the work, which ought to be done by the church.

Here we must stop to look at the relation between the philanthropic work of charity and the diaconate. There is quite some confusion here.

Since society has absorbed Christian thoughts, state, communities and philanthropic institutions have taken up welfare work on a larger scale. Let us think of the numerous hospitals, asylums, infirmaries, etc. Of course we are glad to see such work done, and we are thankful for it. It is impossible to do too much. But this

does not mean that the church can cease its labor. It cannot leave the work of mercy to state, institutions or philanthropic associations entirely. The Christian Church must take care of its work of charity. The church must be anxious to maintain the **Christian character** of its establishments and institutions. The real charity is the Christian charity. One of our theologians says: "It is Christianity that gives to charity its character, its light and warmth. And above all—it is Christianity which gives to charity its high aim: to help not only in bodily need, but to restore the human personality by the comfort and the strength, which only the gospel is able to give. The danger of the public and philanthropic charity is: it does not sufficiently consider the need of the human soul."

Besides—the church must do its utmost to bring its suffering members the Christian charity where this is desired. The claim on **Christian** care and sympathy is much stronger than we often understand. Many suffering people long consciously or unconsciously to be tended by a Christian nurse.

How many sisters cannot tell of different occasions, when they have heard the soft whisper of: "Pray for me, sister" or "pray with me, sister." We hear through such words the cry for help which exceeds the bodily help the sister has to bring.

It is the obvious duty of the church to provide as far as possible Christian helpers, able to render the service which is needed. The church must consciously aim at training helpers, who will be ready to meet such demands.

Besides, it is very important to remember, that the church through this work of charity is helping to pave the way for its most important duty, the preaching of the gospel. The work of love will open the way for the gospel of love. The work of mercy is representing an essential part of the preaching. Charity completes the ministry of the word by the ministry of service.

From what I have mentioned above, I think we must agree, that the church has vital interests to attend to, as far as the diaconate is concerned.

Hand in hand with its diaconate it must undertake the responsibility of a satisfactory solution to the practical problems of life. But—of course— these problems will be different in different countries.

To point out what work is desirable to take up, or to know what the church and its diaconate is able to perform, we must give due consideration to the different wants of the different churches. But surely—the diaconate will be utterly unable to perform those tasks, if the church is not willing to grant full support—to sacrifice something, that the diaconate may obtain proper terms of living conditions.

In co-operation with its diaconate the church must take up the problems which may arise, go in for accomplishing the work, and to the best of its ability, support it as well in the local congregation as in the church at large.

Some of the special diaconate-tasks may be accomplished by the local congregation. Consider the situation with us.

I mention the parish-nurse institution and the founding of, for instance, homes for children and for old men and women. Especially it is my firm belief, that a properly developed parish-house institution will be of vital importance to a parish. This institution will in many cases work as the prolonged arm of the church. It will bring the message of loving help from the Christian congregation to those who are sick and in need.

Greater tasks cannot be accomplished without co-operations of the different churches or parishes or as undertakings of independent institutions. The German diaconate has shown the way here. It has solved the problems in a most admirable manner. Through the numerous institutions for epileptics, imbeciles, lunatics, deaf and blind, etc., it has proved how much the church as a whole may accomplish, when it in close connection with its diaconate includes the great tasks of charity.

This is the responsibility of the church as far as concerns the outer frame of diaconate work.

Of like importance, yea, of greater consequence is the help that the church may bestow in recruiting suitable candidates for the diaconate work. A close co-operation between the church and diaconate is necessary in securing the proper, young Christian girls for the work. The diaconate is on the whole far from the thoughts of our Christian youth. I believe it is more usual for a young Christian girl to ask herself whether the mission wants her service, than it is to ask whether the diaconate stands in need of her work. We want the assistance of the church in giving the young people the right understanding of our work. They must be shown that a great task is awaiting them here. They must be confronted with these thoughts at different occasions, that they may understand that our Lord wants them also in this service. It must become natural to a young Christian girl to ask herself, whether God wants her here. It is of vital importance that the clergy have themselves the right understanding of the work of our deaconesses. The Diaconate must not be the work of one or more separate men, it must be the responsibility of the whole church.

Are our young people willing to answer the call?

I can only answer out from the situation in my own country and out from my own experience. There was a time when the entries in our deaconess house were very scarce. During the years 1919 to 1926 there were only 12 to 24 entries a year. Far too small

a number to keep up the diaconate-work, which we had undertaken. When I entered into the work, I had to ask myself several times, whether our way of working had to be altered. My predecessor had tried to come in contact with our young people through our clergy. I tried the same, but with very little success. Then the largest association of home-mission in our country came to our assistance. The secretary-general offered to put an appeal into his paper, distributed in a number from 40 to 50,000 copies. One week there was issued a "Diaconate-Number" containing impressions and details from the work besides a warm appeal to young Christians to join the work. During the last six years the entries have increased from 33 to 49 a year. I look upon it as an answer to our prayers and to the above mentioned appeal. The young Christian women came in answer to the warm-hearted appeal for their help.

Let the church warm to the holy cause of diaconate, and we shall not be in need of workers.

It is my opinion that the diaconate has great things to perform in our time. Materialism has failed. In our northern countries we see great numbers of young men and women with enthusiasm attach themselves to movements aiming at the restoration of a suffering world.

The church, too, must be roused to know the time of its visitation, that it may call its young people to joyful selfsacrifice and selfdevotion in the work of their Lord, who hath need of them, because He alone is able to save the sinking world.

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## WHAT HAVE LUTHERAN DEACONESSSES CONTRIBUTED TO HOSPITALS AND NURSING IN AMERICA?

By Herm. L. Fritschel, D. D.

The Lutheran Church deserves the credit for having introduced in the Protestant Church of America that branch of women's work which is known as Deaconess Service under a Motherhouse organization. Since this service was rendered primarily in hospitals, the contribution of the Lutheran Deaconess to hospital service and nursing in our country, especially in its pioneer days, deserves general recognition.

The beginning was made in 1849. It was the very same Deaconess Motherhouse that had given Florence Nightingale her training, the Deaconess Motherhouse at Kaiserswerth on the Rhine, that furnished the first Protestant Deaconesses to America, to take charge of the first Protestant Church Hospital in America,



the Pittsburgh Infirmary, now known as Passavant Hospital, of Pittsburgh, Pennsylvania. For a long period this remained the only deaconess institution in the country. After the year 1880 several deaconess organizations established Deaconess Motherhouses closely affiliated with hospitals and added in the course of time training schools for lay nurses. In chronological order the following institutions training deaconesses for the care of the sick and other charitable administration were organized:

1. Institution of Protestant Deaconesses organized 1849 in connection with Passavant Hospital, Pittsburgh, reorganized at Milwaukee in 1893 as Lutheran Deaconess Motherhouse.

2. Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses established 1884 in connection with German Hospital (now Lankenau Hospital).

3. Norwegian Lutheran Deaconess Institute and Hospital, Brooklyn, New York, organized 1885.

4. Immanuel Deaconess Institute, Omaha, Nebraska organized 1887.

5. Norwegian Lutheran Deaconess Home, Minneapolis, Minn., organized 1889.

6. Lutheran Deaconess Motherhouse and Training School, Baltimore, Maryland, organized 1895.

7. Norwegian Lutheran Deaconess Motherhouse and Hospital, Chicago, Illinois, organized 1897.

8. Eben-Ezer Deaconess Motherhouse, Brush, Colorado, organized 1905.

9. Lutheran Deaconess Association, Fort Wayne, Indiana, organized 1919.

All excepting one are closely affiliated with hospitals where Sisters have charge and where Sisters receive their training together with the student nurses in the science and art of nursing.

## PIONEER YEARS

The beginning of deaconess work in hospitals in America was made when Theodore Fliedner of Kaiserswerth on the Rhine, at the request of Dr. Wm. Passavant, pastor of the First English Lutheran Church of Pittsburgh, brought four deaconesses to Pittsburgh to open the "Pittsburgh Infirmary." These deaconesses had been trained at the same institution where Florence Nightingale had received her preparation for her life work. Pastor Fliedner and the four deaconesses from Kaiserswerth were present at the formal opening of the Pittsburgh infirmary, now Passavant Hospital, in July, 1849. Sister Elizabeth Huppert, who had been in charge of a hospital in Berlin, Germany, became the first matron of the Pittsburgh Infirmary and was assisted in her work by three other Kai-



serswerth sisters and the first American probationer, Louisa Marthens.

When the Civil War broke out, Dr. Passavant offered the services of his deaconesses and probationers to Miss Dorothy Dix to enable her to organize and train groups of nurses for service. Their work in the army received unstinted praise from Miss Dix. She mentioned Sister Elizabeth and the other Sisters in "their beloved Christian duty deserving the highest commendation." Among these was also Sister Barbara Kaag who was later released from the care of the sick at Fortress Monroe in order to take charge of the newly opened Passavant Hospital in Milwaukee, Wisconsin, in 1863.

The few deaconesses of this Lutheran Institute did most efficient service, especially in cholera epidemic during the Civil War and in starting and administering in the many institutions which Dr. Passavant was called upon to undertake. These devoted women and several others kept alive the deaconess ideal, although their number was few, and to their credit must be placed a noble work of deaconess pioneering in hospital care of the sick.

Passavant Hospital at Pittsburgh was supervised by Sister Elizabeth Hupperts after 1849. Milwaukee Hospital founded in 1863 was in charge of Sister Barbara Kaag from 1863 to 1885. Passavant Hospital of Chicago, founded in 1864, was served by Caroline Super and Isabelle Oakland, and Passavant Hospital at Jacksonville, Illinois, founded 1874, was conducted by Sister Louisa Marthens and Sister Caroline Ocshe, all of whom were assisted by younger Sisters.

The work of the small group of deaconesses in the care of the sick went on quietly, recognized by some, but also opposed by others who suspected in the restoration of the deaconess order romanizing tendencies. For years the deaconess garb characteristic of their order, was, therefore, discarded. In the eighties, however, a new period began. )

## YEARS OF EXPANSION

1890—1933

Thirty-five years after the pioneer deaconesses had established themselves in America and pursued, though few in number, their services in hospitals and orphans' homes, an awakening came in the Lutheran Church regarding the value of consecrated woman's work in service of the Church. In the eighties and early nineties the English German, the Swedish, the Norwegian Lutheran church bodies, or rather leaders in these respective bodies, established deaconess motherhouses in connection with hospitals for the training of church workers among the sick and needy.

At the request of Mr. D. Lankenau, the President of the Board of Directors of the German Hospital of Philadelphia, with the assistance of the German Consul Meyer and with the co-operation of Rev. Dr. A. Spaeth, seven Deaconesses of an institution at Iserlohn, Westphalia, Germany, came to Philadelphia. They arrived in June, 1884, and at once took charge of the German Hospital (since the World War known as the Lankenau Hospital) and have had charge of this hospital since and have brought it to a high degree of perfection. A special hospital for children was added in 1889 and a training school for nurses organized in 1899. Sister Marie Krueger (1887) was the first Directing Sister. Wanda von Oertzen became her successor and one of the original seven, Sister Magdalene von Bracht, held the position of Directing Sister of the hospital for many years. Sisters of Motherhouse were also in charge of St. John's Hospital at Pittsburgh, Pennsylvania, and a hospital at Easton, Pennsylvania. At present Sister Magdalene von Bracht is Directing Sister of the Lankenau Hospital.

In 1885 Norwegians in Brooklyn and New York organized a hospital. The wife of the Norwegian General Consul, Anna Boers, and Rev. Mortensen, pastor of the Norwegian Seaman's Church in Brooklyn secured from the Motherhouse at Oslo, Norway, Sister Elizabeth Fedde to labor among the sick and needy of the metropolis. On March 1, 1885, a hospital was started in a rented house. Out of the small beginning developed the Norwegian Lutheran Deaconess Home and Hospital on Fourth Avenue and Forty-sixth Street, Brooklyn, and its School of Nursing. The new hospital was completed in 1904. Sister Lena Brechlin is the Sister Superior and Rev. C. O. Pederson the Director.

Sister Elizabeth Fedde deserves special mention, because of her pioneer work in hospitals of the Norwegian Lutheran Church, and because she became the organizer of the hospitals in Minneapolis and Chicago, which developed into Deaconess Motherhouses which stationed sisters in many Norwegian Lutheran Hospitals in the North-West.

In 1888 Sister Elizabeth Fedde was called to Minneapolis to begin a hospital in the great Scandinavian center of the Twin Cities. Her work developed into the present Norwegian Lutheran Deaconess Home and Hospital on Fifteenth Avenue and East Twenty-third Street. Sister Ingeborg Sponland was at the head of this institution from 1891 to 1904 and was succeeded by Sister Lena Nelson. Several hospitals in Minnesota and the Dakotas were supplied from this institution with nursing sisters.

In 1891 three sisters of this hospital in Minneapolis were called to Chicago, Sister Anna Tofte being the first Sister Superior, and the forerunner of the Norwegian Lutheran Deaconess Home and Hospital was opened. In 1893 this hospital was destroyed by fire.

In 1897 in a rented double flat on Artisan and Lemoyne Streets it was opened again with twenty-five rooms. Sister Ingeborg Sponland took charge of the hospital and Motherhouse. Under her efficient administration, the institution developed from year to year. New buildings were erected on Hadden and Leavitt Streets, the present location of this hospital. The following years several hospitals in Minnesota and North Dakota have received their nursing sisters from this hospital and Motherhouse. Sister Ingeborg Sponland is the Mother Superior and Mr. E. E. Hanson the Business Manager.

Among the Swedish Lutherans the desire to minister to the sick and afflicted through the organization of deaconesses was sponsored especially by the Rev. E. A. Fogelstrom of Omaha, Nebraska. He organized the Lutheran Immanuel Association for Works of Mercy 1887. Their purpose being the establishment of hospitals and other kindred institutions. In 1887 Sister Bothilda Swenson was sent to the Deaconess Motherhouse at Philadelphia to receive her training, and after having spent another year in training at Stockholm, Sweden, she visited other European Motherhouses and became the Directing Sister of the Immanuel Institute, whose chief institution was the Immanuel Hospital, Omaha, Nebraska. A number of institutions were erected on the grounds owned by the Deaconess Association, among these being the Immanuel Hospital, which was opened in December, 1890, and a Hospital for Incurables. Sister Bothilda Swenson took charge of Bethesda Hospital at St. Paul in 1907 and for many years this hospital was conducted as a Deaconess Motherhouse with a training school for lay nurses. Sisters from the Motherhouse at Omaha were engaged to take charge of Bethesda Hospital in 1892, and a training school for lay nurses was organized in 1901.

In 1893 the organization which had introduced the Female Diaconate in America and which had established the several "Passavant Institutions," reorganized the deaconess work by establishing a fully organized Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, in connection with Milwaukee Hospital. The Rev. J. F. Ohl was chosen by Dr. Wm. Passavant, Sr., as Rector of the Motherhouse and under his leadership the deaconess association was reorganized, finding chiefly its field of service in the hospitals founded by Dr. Passavant, which were Milwaukee Hospital, Milwaukee, Wisconsin, 1863; Passavant Hospital, Pittsburgh, Pa., 1849; and Passavant Memorial Hospital, Jacksonville, Illinois, 1874.

Sister Barbara Kaag was the first matron of the hospital at Milwaukee and was succeeded by Sister Martha Gensike at 1885, who was succeeded by Sister Emma Lerch as Superintendent of Nurses. From its humble beginnings in 1863 as a pioneer church hospital in the Middle West in a building of a private residence,

Milwaukee Hospital has developed into one of the leading hospitals in the State of Wisconsin, having also a school of nursing organized in 1903 with an enrollment of 140 students. Sisters from the Lutheran Deaconess Motherhouse at Milwaukee are in charge of executive positions and Rev. H. L. Fritschel, D. D., is the General Director.

A deaconess association was formed by members of the Lutheran Missouri Synod and a hospital was established at Fort Wayne, Indiana, for the training of Deaconesses and lay nurses. This organization also controls a hospital at Beaver Dam, Wis.

In the Danish Lutheran Church, Rev. J. Madsen is the founder and manager of a group of institutions, a hospital being one of them, at Brush, Colorado.

It is the policy of these Motherhouses to give all the deaconesses who are to engage in nursing the sick the regular standard course as trained nurses, complying in all respects to the requirements of recognized graduate and registered nurses.

Most of the larger hospitals in charge of deaconesses have schools of nursing connected with their institutions. Some of the Sisters have served on Boards of Nurses' Examiners in different states, and some as State Training School Inspectors. They join the local, state and national nursing associations, and have contributed their share in building and maintaining high standards for the nursing profession. Several deaconesses have been and are members of the National League of Nursing Education.

In twenty-three of the eighty Lutheran Hospitals in America, one hundred and fifty-eight deaconesses are engaged in nursing the sick and training lay nurses.

In summing up we may say Lutheran deaconesses have made invaluable contributions to hospitals and nursing in our country as pioneers, laying the foundations for this work and these institutions in different sections of the United States; they have served as executive heads of many hospitals; they have contributed to raising the standards of nursing and the training of lay nurses and by the spirit of devoted Christian service have exerted a beneficial influence in this vocation.

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## THE DIACONATE AN OPEN DOOR FOR SERVICE

By Rev. Emil G. Chinlund, S. T. D.

The Diaconate, the very word itself means service. We cannot think of the Diaconate except in connection with service. If we take service out of the Diaconate there would be nothing left.

The word "Diaconate," however, means not only service in



general, but has reference to a specific form of service, namely the service which able-bodied, healthy, virile, trained workers are able to give to those who are disabled, defective or delinquent, and who render this service in the name and spirit of Jesus Christ, the Savior of the world.

There is still another connotation to the word Diaconate. As we think of this form of service we think of it in its historical setting and development in the Christian church in the days of the Apostles down to our own day. In our group at this Convention, when we speak of the Diaconate, we mean finally the Deaconess idea as it has expressed itself in our several Deaconess Institutions under the type of organization common to all.

With this understanding of the meaning of Diaconate, it is self-evident that the organization of the Diaconate within the church is an open door for service. Through this door women properly trained and equipped and prompted by the highest motives in rendering service may step out into a broad and needy field. This field is humanity, the need is human ills, and the motive is the constraint of the love of Christ.

Inasmuch as this brief paper will be followed by a discussion of various fields of service in which deaconesses are engaged I shall not take time to discuss this feature of the subject. Permit me, however, to deal with the subject on a broader plane and to present certain problems.

1. The field is humanity. This fact is in itself a challenge to every suitable woman and ought to offer an attractive and impelling inducement. We have no desire to make comparisons. It is a mistake, I believe, to magnify the diaconate by minimizing other vocations and callings in life. This world needs a large and most diversified array of occupations in order to make life livable. Any work which is not ethically wrong and which serves man is perfectly legitimate and honorable as well as pleasing to God and in which the worker can glorify God. It is not what we do, but how we do it, and the spirit in which we do it which makes a task worthy or unworthy.

But the diaconate ought to offer a very inviting field because its field is mankind. It deals not with dead matter, not with material things, but with human beings, with living personalities, with immortal souls. And further, it deals with those of our fellowmen who need physical care, and who need spiritual guidance and blessing. In other words, the field is that of Christian mercy.

As Christians we are admonished to include all mankind within the circle of love. But the needy, helpless and unfortunate are particularly the objects of Christian love. They call forth deepest sympathy and require most painstaking attention. What an opportunity to be eyes to the blind, ears to the deaf, speech to the



dumb, hands and feet to the disabled, intelligence to the feeble-minded and insane. It is the sick child which elicits the deepest in mother love. It is the stricken community which makes the strongest appeal for help. When an accident occurs there are many ready hands to give aid.

The Christian Diaconate is an effective, trained and systematized organization existing for the very purpose of being ready for any emergency and to enter into any field where help is required. It is a Red Cross organization, a Social Service group, a trained hospital nursing staff, Inner mission workers, and any other type or kind of activity existing for the purpose of giving help, all in one.

2. The Diaconate is an open door for service also because of its particular type of organization.

According to the so-called Motherhouse idea a deaconess may devote herself entirely to her special calling without any side issues or distracting influences. The Deaconess Home or Motherhouse resumes full responsibility for the support and maintenance of the deaconess during her active life, as well as in old age or in periods of incapacity. The idea underlying this system is to make it possible for the deaconess to give her whole attention and her whole life to her chosen profession. )

It is an open door for service furthermore because of the specific training which our Deaconess Training schools give to the candidates in the Diaconate.

We believe that whatever is worth doing at all is worth doing well. From what has been said concerning the field of the diaconate it is clear that we cannot be too painstaking in the matter of a thorough preparation for the work to be done. We expect a pastor to be a specialist in his particular field. We expect a physician or surgeon to be technically trained. We expect the legal profession, the engineering profession, or any of the many other specialized vocations to be perfectly qualified for their work. A deaconess, who is a specialized Christian worker, and who must deal with human nature, and human nature oftentimes at its worst and under the most trying circumstances, needs a thorough course of instruction and ample opportunities for training in order to be fitted for her work.

In the matter of fitness there are several very vital requirements which I wish to point out. In the first place every young woman who expects to take up this work should have a sound body and be gifted with tact and common sense.

The work of the deaconess being primarily that of physical ministration she needs to have good health and have a rich supply of physical endurance. Her work is of such a nature that it taxes her physical powers. Only in exceptional cases should women who are not physically strong be admitted to the Sisterhood.

Having to do with difficult human problems a deaconess should also have the proper mental attributes. She need not be a brilliant student. She need not have the gift of public speech. But she will be greatly helped if she has two mental qualifications, namely tact and a fund of humor. If she can deal with a problem from the point of view of common sense and if she can see the less serious side or turn a disagreeable situation into a less serious one, she has the key to the situation and will avoid many blunders and much embarrassment.

Finally and basically a deaconess must be an upright and sincere Christian. She must have gone through the strait gate of true repentance, and walk in the narrow road of Christian faith and in the footsteps of her Lord and Savior. She must take up this work, not because she expects any reward, honor or recognition, but constrained by the love of Christ. Having experienced God's grace in Christ Jesus in her own life, she desires to become a servant of her Lord and Master and be a spiritual blessing unto others.

We are Evangelical Lutheran Christians. We reject all work righteousness. We are not saved by what we do, because all our work is imperfect, our best endeavors fall short; there is a taint of sin in everything we do. We are saved by Grace and justified by Faith, and that not of ourselves, it is the gift of God. Our Christian life is the work of the Holy Spirit in our heart who directs, leads, guides and prompts us. The life of Sanctification is the fruit of faith. Powers of endurance, patience, sympathy, kindness and all Christian virtues are brought into being, retained and put into practice only as we live the life hid with God in Christ Jesus. Jesus said, "without Me ye can do nothing." We cannot bring forth fruit except as we are living branches in the Vine Christ Jesus. The Diaconate is not a way of salvation. It is a way of life.

A deaconess who has lost her spirituality is unfit and unworthy.

This leads us to a thought which I feel should not be omitted in dealing with our subject this evening. The door for service which should be open may become closed. There are factors which may cause the door to be shut, and therefore prevent true Christian service.

In pointing out dangers I wish to do so in all kindness and well meaning, like a pilot in treacherous waters, a pastor in his care of souls.

This door will become shut if a deaconess fails to nourish her own spiritual life, loses her spirituality, and becomes worldly minded. Such a deaconess should either through real repentance and faith come back to her Lord and Savior, or otherwise she should resign and step out of the diaconate.

The door will become shut also if a deaconess loses her zest and zeal and falls into the habit of doing her work perfunctorily.

There is such a danger in every calling but I believe the Christian workers perhaps are in greater danger in this respect than others. Christian activity is a delicate and sensitive thing. The more valuable material we are dealing with, and the more intricate the process of work, the more danger there is of committing a blunder and the greater is the hazard. A surgeon who performs a delicate operation on brain or heart or any of the vital organs must not only thoroughly know what he is about, but be steady of nerve and rapid and correct in his technique. One false move may result fatally to his patient.

The Christian worker must be watchful in two directions. In the first place his own spirituality must be carefully guarded and nourished. He must keep himself spiritually fit. In the second place his personal contacts must be carefully analyzed and delicately and tactfully handled. He must do his work well.

One of the biggest pitfalls in a pastor's life is to become professionalized and to lose his enthusiasm. A deaconess may be placed where her life has a tendency to become humdrum. Her work may possibly have a certain monotony about it. One day does not differ much from any other day. As a result she becomes careless and indifferent, and before she is aware of it, she has lost interest in her work. Such a deaconess must pull herself together. She should take every opportunity of improving herself. She must find new and interesting points of view, and even seek outlets for enthusiasm in sharing with her fellow sisters in their particular activities. The Sisterhood ought to furnish splendid opportunities and much material for co-operation, conference and planning.

A final possible hindrance in her work and a state of mind which will close the door for service is that of acquiring a superiority complex, and therefore swing over to another extreme. There is a potential pitfall in the diaconate as it is organized among us in the possible growth of an esprit de corps which is unwholesome and self-centered. A deaconess may easily fall for the temptation to consider herself by virtue of her office to be just a little above other Christian women and therefore to look upon the calling of all other women, even that of mother and wife, in a condescending way. Now such a type of mind and heart is clearly and definitely in contradiction with the whole idea of the diaconate. A true deaconess is a humble, retiring, unselfish, and obedient servant of her Lord and Savior, of her fellow sisters in the Sisterhood, and of all who need her ministrations. One of the beautiful descriptions of the true deaconess spirit is that which Peter gives in his first epistle, chapter 3, verse 4: "Even the ornament of a meek and quiet spirit, which is in the sight of God a great prize."

Such a deaconess, a Christian consecrated spiritually minded woman, a woman of mental poise, and of sympathetic heart, a woman who delights to serve, who retains her enthusiasm, who is not puffed up but remains a meek soul, such a deaconess will find everywhere a wide open door to service.

## OPEN DOORS FOR SERVICE IN INSTITUTIONS WITHIN THE DIACONATE

By Directing Sister Elfrida Sandberg

Those inquiring about Deaconess work often ask, "Is there a field for a deaconess?" "What positions are open to her?" Stating they would like to enter into a certain type of service, they ask, "Is your Institution engaged in that type of work?"

In order to enter into a certain field of service, there must be a need for this particular kind. The one to enter into this work must be qualified for her particular task. The Church must recognize this service of the Diaconate, have confidence in, and avail herself of this work. The Deaconess Institutions with their Mother-house systems, must also be wide awake to the particular needs of today and equip its sisters to render efficient service as it calls for today, without compromising its deaconess principles and ideals.

To our deaconesses in the Augustana Synod, the following doors in Institutions have been opened and entered into:

Hospitals.—Four Hospitals have engaged from one to several sisters.

Children's Homes—Six Children's Homes, one of these a nursery.

Hospices and Homes for Young Women.—Six (large, room for 170 girls).

Homes for Aged—Seven.

Homes for Invalids—Three.

Immigrant Home.

As preceptresses, nurses, and matrons in Schools and Summer Camps.

These doors for service have been open to us since 1892. In these Institutions from one to several deaconesses have been serving as superintendents, matrons, teachers, nurses, and as supervisors of various departments, taking the place of a mother, a sister, councillor, and friend.

There have been many more open doors, but because our number of sisters has been limited, we have not been able to enter in and serve.



## OPEN DOORS AT HOME

Our Hospital has at present 12 deaconesses, not counting Sisters in training, engaged in various activities to alleviate suffering, promote health, and train others for service. While doing this, there are opportunities for spiritual ministrations. They serve as Assistant Superintendent, Superintendent of Nurses, Instructress, Anesthetist, Laboratory Technician, X-Ray Technician, Pharmacist, Floor Supervisors, Dietitian, in charge of Kitchen Department, in charge of Supply and Sewing Room, Personal Worker and Libraries.

In our Home for Invalids, which cares for 62 patients, we have four deaconesses, a matron assisted by three, one of these in charge of the mental department.

Our Home for Aged, with room for 90, has also four deaconesses. One serves as matron, assisted in the care of the Home as well as of the Aged, by three sisters.

Our Children's Home with its 40 children has one Sister in charge, assisted by a younger Sister.

In our Paramentics department, the making of Communion Wafers included, three Sisters are kept busy.

Our Occupational Therapy department has one deaconess, who is a registered Occupational Therapist.

Our Nurses' Home has a Sister for matron, as has our Girls' Dormitory. Several are engaged in our Deaconess Home, providing for the Sisters' welfare. Two sisters are serving as executives in our offices, and sisters also serve as teachers in our Deaconess Training School.

Right at our own Institution, with its various departments, we could employ twice as many Sisters, which would mean more efficiency, as these Sisters take a personal interest in our Institution and enter whole-heartedly into its activities. It also means a great saving in actual cash in these times of economic distress.

These Sisters are interested in soul, mind, and body of their charges and thus able to serve the whole man.

There have not been so many calls from Institutions lately, but those that have come we have not been able to supply with the asked for workers. At present there is a no unemployment situation to deal with in the Diaconate. Other Deaconess Institutions, besides serving in the above mentioned Institutions, are also engaged in work in Sanitariums, Homes for Epileptics, and in Inner Mission centers, etc.

Visiting our County Hospital in Omaha, I asked to see their Occupational Therapy Department. I was informed that they could not maintain such a department because of lack of funds. The Occupational Therapist requires such a high salary and equipment too costly. We maintain such a department without overhead ex-



penses, because we have a deaconess employed there, a very resourceful woman, an asset to our work. The blessing of this work to our invalids cannot be told in words. To many it is their life. Occupational Therapy has a large field for the Diaconate. If only our women are anxious to serve the Lord and who complain because there are no fields could be directed into the Diaconate, they would soon find a field and become a blessing unto the many in our Institutions who, because of handicaps, are unable to care for themselves.

It may be well for us to find out what Institution service predominates and what type calls for special training, that we may meet the present situation.

The Deaconess is a servant in the Church. She wishes to have a part in the extension of God's Kingdom. Through these open doors, opportunity for service is presented to the Church. In our Institutions daily care is given to thousands. Besides these thousands in our Institutions, men and women from all walks of life are reached. The open doors for service in the Diaconate become, at the same time, the open doors for our Church to sow the seed of the Word of God, which in itself has life and carries with it this promise—it shall not be in vain but bear fruit unto eternal life.

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## THE DIACONATE AN OPEN DOOR TO SERVICE IN THE HOSPITAL FIELD

By Sister Superior Ingeborg Sponland

Sister Ingeborg first paid a tribute to Sister Elizabeth Fedde and told how she came to this country and began her work. Her opportunities lay among helping the sick, and this was done in their homes chiefly. Hospitals were not so numerous, nor were they anything like what they are today. The hospital field today offers splendid fields of service for the young women. The nurse must have soft hands and a sympathetic and understanding heart. She must exercise love to all and see Christ in those who are placed in her care.

There is an opportunity given the nurse, not given anyone else. The patient is in need physically and you are helping him, and then what an opportunity to do spiritual work. He or she is open to conviction; your patient will listen and seek that which they do not take time for when well. It is not always possible to speak to him, but you can pray for him, and you can radiate joy of being a Christian as you go in and out of the room doing things for him.

There is the Hospital Social Service work; the following up a patient after they have left the hospital. Go into their homes and help them take care of themselves.

In the hospital you meet with all classes and kinds, so there is a big field there. You meet with the poor and needy physically, materially and spiritually. You meet with the rich, who also are in need of your help physically and spiritually. You meet with fathers and mothers, and you meet with the children.

Look at the work to be done among the children. There are twenty-seven million children in the United States who are not connected with any Sunday School. You take care of them when they are sick and you have an opportunity to help them when they are well. In 1932 there were 200,000 children brought into the Juvenile Court in only fifteen to twenty communities in our country. Then when we realize that last year 80% of the criminals in our country were under 25 years of age. The report for 1933 shows for the first three months of the year that 40% of the criminals are under twenty-one years of age. These figures show us there is need of reconstruction work in family life, for spiritual uplift.

Young girls, think about these things; there is much work to be done and there is a very big field open. There are many other fields and we shall hear about those, too, but I want you young girls to think about this and ask the Lord to show you where He wants you to serve.

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## THE DIACONATE AN OPEN DOOR FOR SERVICE IN THE PARISH

By Directing Sister Martha Hansen

If there had been no open grave on that first Easter morning, there would have been no open door for service for the diaconate and there would have been no message to tell to all the world. The deaconess rejoices that the first messenger of the Resurrection Story was a woman; that the first convert on European soil was also a woman, who gave, not only herself, but her home and substance to the service of the Master; and that the precious letter to the Romans was entrusted to a woman, Phoebe, a servant or deaconess of the church at Cenchraea.

As those women found an open door for service by giving themselves to the furtherance of the Gospel, so the women of today through the diaconate have an open door for service, and a message to give, especially through the organized parishes of our Lutheran

church, for there are still many who are outside the church. In the United States there are approximately fifty million people un-churched. Is that not a challenge to any church, to any deaconess? It will require not only pastors, but deaconesses and other workers as well to arouse the churches to their responsibility.

It is the task of the deaconess to be faithful in telling the story of Jesus as well as to live it. A parish, therefore, affords many opportunities for this task. Teaching the child is one. Some one said, "a child is our second chance," and if that be so, the child should be most carefully taught the Christian Way of Life. The children of our churches, beginning with the Cradle Roll age until they are numbered among our young people, constitute a vast number to be trained. How shall they be trained? The deaconess and her co-workers will use the various departments created within the church for the training school, such as the departments of Sunday School, Week-day Church School, Daily Vacation Bible School, Luther Leagues and Light Brigade, always remembering that the children must be taught the true Way of Life by having before them, the one ideal, Jesus Christ. Guiding the Young People is another opportunity, or open door for service. They need inspiration to follow the Christ, and training for service, in order that they may increase in their usefulness in the Master's Kingdom. They need visions of the highest and best in life, and an aim to pursue, and a friend to spur them on in their pursuit. The deaconess has here a great field. Then there are the older people or members of the church; they, too, need a guiding hand in their services for the Master. They need words of encouragement, help in their organizations and some time there need to be removals of prejudices. (I have reference to the misunderstandings that often exist between folk of different nationalities, races and creeds-. Their horizon of service needs enlarging so as to take in not only the local church, but the community, the country, yes, the whole world. All should grow together in Christian service, having in mind the many who need it.

It is also the task of the deaconess to find for herself and her church other doors for service. Everywhere there are folk who need the ministration of the church. There are the sick, they need spiritual as well as physical comfort. There are the poor and their needs are many, almost appallingly so, but very often their greatest need is to know that somebody loves them and cares for them. There are the lost, who need the yearning love of Jesus; and just think of the 17 million children in our country who are not in any Sunday School,—will they, too, be among the lost? Then there are the many and various Inner Mission Institutions and the vast Mission field of our church; they, too, crave the love and interest of Christians, from the youngest to the oldest.

The deaconess keeping all these needs in mind will find her doors of opportunities many, and she will help to arouse the members to participate in making the church a center of power for good unto all, regardless of race and creed, so that the Christ may be held up and all men drawn unto Him.

## SUBJECTS OF PAPERS READ AT THE CONFERENCES

### FIRST CONFERENCE—PHILADELPHIA, PA., Sept. 1896.

- The Principles of the Female Diaconate.....Dr. A. Spaeth  
 The Organization of the Prominent Motherhouses in Germany..  
 .....Rev. C. Goedel  
 The Female Diaconate in America Outside of the Lutheran  
 Church .....Rev. J. F. Ohl  
 The Relation of Christian Bodies to the Deaconess Work and the  
 Popular Prejudices and Objections Against It.  
 .....Rev. W. A. Passavant, Jr.  
 Parish Work in America.....Dr. W. A. Dunbar  
 Parish Deaconess Work.....Rev. E. A. Fogelstrom

### SECOND CONFERENCE—MILWAUKEE, WIS., Oct. 1897.

- Theses on the Training of Deaconesses.....Dr. A. Spaeth  
 How May Interest in the Deaconess Cause be Stimulated, and  
 Devout Women be Won for the Work?.....Rev. J. F. Ohl  
 The Parish Deaconess.....Dr. U. G. Werner  
 The Sister in the Kindergarten .....Rev. C. Goedel  
 Peculiarities in American Social and Religious Life that Must  
 be Considered in the Training of Deaconesses in America.  
 .....Rev. E. P. Manhart

### THIRD CONFERENCE—OMAHA, NEBR., Oct. 1899.

- The Relation of the Motherhouse to the Church.....Dr. A. Spaeth  
 Service of Consecration .....Rev. E. P. Manhart  
 How Can We Introduce Deaconess Work into the Congregation  
 and Make it Successful?.....Rev. S. R. Tollefson  
 Translation of Technical Terms.  
 The Deaconess and the Trained Nurse.....Rev. W. A. Passavant, Jr.  
 The Spirit of Cheerfulness Among Our Sisters.....Rev. C. Goedel

### FOURTH CONFERENCE—BALTIMORE, MD., Jan. 1903.

- The Relation of a Deaconess at Work in an Outstation to Her  
 Motherhouse and its Rector, and to the Congregation or Insti-  
 tution and the Pastor where She Works.....Dr. A. Spaeth  
 The Aim and Limits of Deaconess Work in Hospitals.  
 .....Rev. H. L. Fritschel  
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 The Special Training of Parish Sisters.....Dr. F. P. Manhart

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- The Internal Management of the Deaconess Motherhouse.  
 .....Rev. H. L. Fritschel  
 Fundamental Principles of the Deaconess Motherhouses Con-  
 nected with the Kaiserswerth General Conference.  
 What the Female Diaconate Owes to Germany.....Dr. C. E. Hay  
 Motherhouses vs. Free Association.....Dr. A. Spaeth  
 The Foundations of the Motherhouse.....Rev. C. Goedel  
 Lessons for Our Work from the Female Diaconate of the Early  
 Church .....Dr. F. P. Manhart

### SIXTH CONFERENCE—MILWAUKEE, WIS., Oct. 1905.

- "Converted" Sisters .....Rev. C. Goedel  
 The Duty of the Church Towards the Diaconate.....Dr. A. Spaeth  
 How Are More Sisters to be Gained?.....Dr. Chas. E. Hay  
 The Education of Deaconesses.....Rev. H. L. Fritschel

### SEVENTH CONFERENCE—PHILADELPHIA, PA., April 1908.

- Some Peculiar Difficulties Confronting the Development of the  
 Deaconess Cause in America.....Rev. E. F. Bachmann



- Loeche's Influence Upon the Deaconess Work.....Dr. A. Spaeth  
 Could the Scope of Our Work be Wisely Enlarged by Estab-  
 lishing a Special Class of Helpers, Others Than Deaconesses,  
 Closely Connected with the Motherhouse?.....Dr. Chas. E. Hay  
 A Brief History of the Lutheran Deaconess Motherhouses in  
 America .....Rev. Herm. L. Fritschel
- EIGHTH CONFERENCE—OMAHA, NEBR., June 1910.**  
 Contentment and Happiness in the Deaconess Calling.  
 .....Rev. A. Fonkalsrud  
 What and How Much Should be Required in the Theoretical  
 Course of Study for Sisters?.....Dr. Chas. E. Hay  
 The Training of Our Sisters After the Completion of the Course  
 for Candidates .....Rev. E. F. Bachmann  
 The Consecration of Deaconesses.....Rev. Herm. L. Fritschel  
 Is it Desirable to Train Nurses Along with Deaconesses? If so,  
 How May the True Deaconess Spirit be Maintained?  
 .....Rev. H. B. Kildahl
- NINTH CONFERENCE—CHICAGO, ILL., May 1912.**  
 Essentials and Non-Essentials of the Female Diaconate.  
 .....Rev. Herm. L. Fritschel  
 The Motherhouse and the Kindergarten Work....Dr. Chas. E. Hay  
 Spiritual Ministrations by Sisters .....Rev. P. M. Lindberg  
 Sources of Danger to the Spiritual Life in Our Motherhouses.  
 .....Rev. E. F. Bachmann  
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 .....Rev. H. B. Kildahl
- TENTH CONFERENCE—BALTIMORE, MD., April 1913.**  
 The Deaconess Work in its Relation to the Church.  
 .....Rev. M. Rufsvold  
 Is There an Undercurrent Retarding the Deaconess Work?  
 .....Rev. C. Hultkrans  
 Sources of Blessing and Strength in the Spiritual Life of the  
 Deaconess .....Rev. E. F. Bachmann  
 The Preparatory Season for Consecration.....Rev. H. L. Fritschel  
 What Additional Fields of Labor are Open for Deaconess Ser-  
 vice in America?.....Dr. Chas. E. Hay
- ELEVENTH CONFERENCE—MINNEAPOLIS, MINN., May 1914**  
 The Church's Debt of Gratitude to Fliedner.  
 .....Rev. E. F. Bachmann, D. D.  
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 How Shall We Arouse the Church to Deeper Interest in the Dea-  
 coness Cause?.....Rev. A. Oefstedal  
 Institutional and Non-Institutional Deaconess Service.  
 .....Rev. Herm. L. Fritschel  
 What Should be the Rights and Limitations of the Motherhouse  
 in the Management of Stations Served by Sisters?  
 .....Rev. Herm. L. Fritschel  
 Wherein Lies the Sacrifice in the Deaconess Work?  
 .....Sister Sophie Jepson  
 Is the Present System of the Female Diaconate the Best Suited  
 for Our Country and Our Times?.....Rev. Chas. E. Hay, D. D.  
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 Country.....Rev. E. F. Bachmann, D. D.

- THIRTEENTH CONFERENCE—ST. PAUL, MINN., May 1918.
- What May the Church Expect of the Female Diaconate and  
What Are We Doing to Meet These Expectations?  
.....Rev. O. Fonkalsrud, Ph. D.
- Organized Charity Institutions in Our Country in General, and  
in Our Lutheran Church in Particular.  
.....Rev. Herm. L. Fritschel
- What Benefits May Result to the Deaconess Cause from the  
Present Awakening of the Spirit of Sacrifice in our Country?  
.....Rev. Chas. E. Hay, D. D.
- What Can a Motherhouse Do to Retain its Sisters in the Diacon-  
ate? .....Rev. A. Oefstedal
- The Why and the How of an Effective Campaign for the Female  
Diaconate .....Rev. J. A. Krantz
- The Beatitudes as Beacon Lights to Those in Authority in the  
Motherhouse .....Rev. E. F. Bachmann, D. D.
- Special Training for Special Service.....Sister Grace Lauer

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- The Deaconess and the Mission of the Church.  
.....Rev. Chas. E. Hay, D. D.
- The Training of Sisters.....Rev. J. A. Krantz, D. D.
- The Deaconess and the Care of the Sisters.....Rev. A. Oefstedal
- The Deaconess and Her Spiritual Ministrations.  
.....Rev. Emil G. Chinlund
- The Deaconess and Her Appeal to the Women of the Church.  
.....Sister Sophie Jepsen
- The Spirit of Selsacrifice .....Sister Julia Mergner

- FIFTEENTH CONFERENCE—OMAHA, NEBR., Nov. 1922.
- The Relation of the Motherhouse to the Synod and the Local  
Church.....Rev. August Gruhn
- What Place is There for Personal Preference of a Sister as to  
the Field of Service?.....Chas. E. Hay, D. D.
- The Church and the Hospital.....Rev. Herm. L. Fritschel
- Some Common Objections to the Deaconess Calling.  
.....Sister Sophie Jepsen
- How Shall We Meet the Objections to the Diaconate?  
.....Sister Julia Mergner
- The Curriculum of the Deaconess Training School.  
.....Rev. Emil G. Chinlund, S. T. D.
- Theoretical Course for Candidates for the Diaconate.  
.....Sister Julia Mergner
- The Spiritual Life in the Motherhouse, its Peculiar Needs and  
Dangers.....Rev. E. F. Bachmann, D. D.

- SIXTEENTH CONFERENCE—MILWAUKEE, WIS., May 1924.
- The Desirability of a Standardized Minimum Theoretical Course  
in All Our Motherhouses.....Rev. Emil G. Chinlund, S. T. D.
- Should There Be an Advanced Course of Systematic Institution  
After the Completion of the Regular Course?  
.....Rev. Chas. E. Hay, D. D.
- How to Cultivate True Deaconess Spirit.....Rev. J. A. Krantz
- The Diaconate Should be a Witness Unto Our Lord and Saviour.  
.....Sister Julia Mergner
- Some of Our Problems of Today in the Light of History.  
.....Rev. E. F. Bachmann, D. D.

## SEVENTEENTH CONFERENCE—BALTIMORE, MD., June 1926.

Relation of the Female Diaconate to Religious Education.

.....Rev. Chas. E. Hay, D. D.  
Impressions of Deaconess Motherhouses in Europe......Rev. Emil G. Chinlund, S. T. D.  
Factors Affecting the Deaconesses in Their Service and Relation......Sister Sophie Jepson  
The Motherhouse in the Life of the Sister and of the Church......Rev. E. F. Bachmann, D. D.  
Can the Forces of the Deaconesses be Supplemented by Other  
Christian Workers?.....Rev. Herm. L. Fritschel, D. D.

## EIGHTEENTH CONFERENCE—CHICAGO, ILL., May 1928.

Essentials of the Diaconate and the Motherhouse Plan.

.....Rev. H. J. Holman  
Fostering Spiritual Life Amid the Stress of Service.

.....Rev. E. F. Bachmann

## NINETEENTH CONFERENCE, COLUMBUS, OHIO, May 1930.

How Can a Deaconess Institution Make Use of Existing Organ-  
ized Charity, Private and Public, in the Training of its Sisters?.....Rev. Emil G. Chinlund, S. T. D.  
Literature for a Reading Course for Deaconesses......Rev. Foster U. Gift  
What is Meant by the True Deaconess Spirit?.....Rev. E. Berntsen  
What Can We Do to Make the Deaconess Cause a Live Issue in  
the Lutheran Church?.....Rev. O. H. Groth

## TWENTIETH CONFERENCE, BROOKLYN, N. Y., April 1933.

The Responsibility of the Church Concerning the Female Dia-  
conate.....Rector H. E. RiddervoldWhat Have Lutheran Deaconesses Contributed to Hospitals and  
Nursing in America?.....Rev. Herm. L. Fritschel, D. D.

The Diaconate an Open Door for Service.

.....Rev. Emil G. Chinlund, S. T. D.  
Service in Institutions.....Sister Elfrida Sandberg

Service in the Hospital Field.....Sister Ingeborg Sponland

Service in the Parish.....Sister Martha Hansen









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